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"LIBERTY, HOLINESS, LOVE."

CHARLES W. UPHAM, EDITOR. BOSTON, SATURDAY, AUGUST 9, 1845. DAVID REED, PROPRIETOR.

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For the Register.

OUR IDEAL OF GOD.

What *should be* our conception of God? To what extent *can* we know Him? What is the character of His *personality*? What relation does He sustain to *time*; to *eternity*; to *space*; to *matter*; to *loco-motion*? These are not questions of easy solution. Nor should we have undertaken to discuss them had we not been specially requested from a quarter which we feel loth to disregard. It is not in our power to illustrate a subject so profound and perplexing.

We begin with *the personality* of God. We all believe that in God are the attributes of knowledge, wisdom, strength and volition; that these faculties are so connected as to constitute the subject of them *a unit*. It is *one and the same* being who possesses infinitely the attributes of intelligence, power, choice and benignity of purpose. This being is God. And so far as these faculties constitute the possessor of them *a person*, God is *a personal* existence. Where there is purpose there must be something which entertains that purpose; where there is knowledge there must be something which possesses that knowledge; and where there is choice there must of necessity be a subject which makes the choice. Power in one subject; intelligence in another; and volition in a third; would not separately constitute a person or persons. The subject of them must be *one; a unit*. Mere power does not constitute *a person*; nor does it constitute *a God*. Nor does mere *intelligence*; nor mere *volition*. Mere *power* could not produce this world; nor could mere intelligence; nor mere abstract choice. There must have been *the union* of these in one and the same subject. In this sense God is personal. Yet He is not a person *just as we* are. He cannot possess personal *partialities, passions* and *excitements* as we do. He does not experience pleasure in one person or thing and displeasure or pain in another. This would imply the fact of the Divine *changeableness* and variation. It is true that *love* and *hatred, anger* and *jealousy*, are, in the Scriptures, ascribed to God. But such things can be predicated of God only in a *constructive* and *consequential* sense. The tendencies which God has established in the world, produce their appropriate effects. The righteous reap benefits from them and the unrighteous incur calamities. Hence God is represented as loving and blessing the one; as hating and cursing the other. The character of the cause is *conceived of* and described from the effect. Events that are happy and desirable are spoken of as the effusions of God's goodness; and events of a calamitous character are regarded as expressions of His anger. Those who live in harmony with the tendencies and laws of God's kingdom are represented as His *elected* and *chosen* people; chosen before the foundation of the world. God is thus spoken of as if He were a man and governed the world by *a particular* providence.

Again, God, in the Calvinistic divinity is represented as being *inexorable* in His justice. He is merciful and is willing to forgive penitent sinners, but He *cannot* and still be just. Hence the doctrine that the penal debt *must* be paid. Though, there be much error in this doctrine, yet, there is a sense in which it is true. There are principles of equity in God's government. And these principles are *irreversible*. The sinner must *change* his course or the principles of justice will destroy him. It is not the payment of a penal debt that will save him. He must become *righteous* and then he will not perish but live. *This is the true principle of atonement*. Divine justice, existing in the laws of the moral universe, is *inexorable*. The change must take place in the transgressor. God's laws of moral rectitude are as *unchangeable* as Himself. The mistake has consisted in ascribing too much of human personality to God. The impulse of revenge is a part of man's nature. When he is wronged he demands satisfaction. His honor is conceived to suffer unless the affront be cancelled. But this impulse does not exist in God. He is infinitely above the reception of injury and affront. Neither man's piety or wickedness can extend personally to God. And it is only by anthropomorphism that the fact can be so represented.

We proceed to put the question; what relation does God sustain *to time* or *to eternity*? If eternity consist of *time* infinitely extended either backward or forward or both, it is obvious that God's relation to eternity must be essentially the same as it is to time. We can have no idea of eternity without previously having that of time. A *limited* number of times make an age and ages; an unlimited number of times constitutes eternity. Times measure the existence of creatures in regard to the distance between their beginning and end. But they cannot thus measure the existence of God. Yet we conceive that eternity does comprehend Him. But in this instance, the word, eternity, becomes the mere *negative*, or *contract*, of time. It signifies that God's existence is *unmeasurable. God sustains relation to time through the medium of His creatures.* He exists simultaneously with them. But before they existed, *there was* no time or times; and after they shall cease to exist, there will then be no time. Nor was there, previously to time, an eternity in the sense of *an infinity of times*, but only in the sense of *no time*, or that which comprehends the existence of God. And it is only by *anthropomorphizing* that we think and speak of God as once being *alone* and as thinking, devising and purposing, about the plan and the work of creation. This literally implies *succession* and *change* of thoughts. We also conceive of Him as *delaying* and *waiting* immensely long before He commenced His great work. But *can* all this have been real fact? God doubtless commenced the work of creation *as soon* as possible. He never loses time; is never idle. The idea of waiting for a proper time and juncture of circumstances, before either time or circumstances existed, is plainly preposterous. The amount of what we can say in regard to God's relation to time is, *that He exists simultaneously with His creatures and that time includes His whole work.*

We now come to the other inquiry, What relation does God sustain *to matter* and *to space*? Is He in any respect and degree *material*? Does He occupy space? Does He in truth 'fill heaven and earth?' 'Fill all things?' 'Fill all with all?' If it be impossible to prove that God is, in some respects, *material*; it is equally impossible to prove that He is *not*. It has been the opinion of many eminently intellectual men that God exists in connection with a material organ; that He made man in His own image *materially* as well as *intellectually*; that *matter* is a necessary part of the universe as much as *mind*; that mind cannot exist except in connection with matter; nor matter except in connection with mind; that matter is eternal in the same sense as mind. The Jews of old and the early Christians conceived of God as being in part corporeal; and of angels and spirits as being corporeal. The word, *spirit*, signifies *breath; mind*. Wind or air is *material*. The Apostle Paul affirms that there is a *spiritual body*. He did not mean an *immaterial body*, for that would have been a contradiction in terms. He conceived of the natural body as gross, heavy; but of the spiritual body as being refined, etherial.

The celebrated Tertullian wrote a book entitled, 'The Corporality of God.' We undertake not to prove the truth of the doctrine. But it contains no contradiction either of reason or of facts. God *may* possess a material organ. But if God have a body is it properly organic? Has it *a shape* and *members*? Obviously *not* in the same manner as ours. The Divine Body, if there be such a thing, must be all pervading and universal. It doubtless *is*, wherever God is; and through the medium of it all His works are accomplished. The admission of this idea of Divine corporiety will assist our conception of the Omnipresence of God. We can more easily think of Him as being in every place; as excluded from *none* nor included in *any*; as being diffused from one extremity of the universe to the other. In the human body the different parts are severally adapted to different purposes; what one member *can* do, another member *cannot* do. But we may not attribute such a thing to the body of God. It cannot possess parts differently capable. The parts are each as *the whole* and the whole as *the parts*.

If God possess a material part does He ever remove from one place to another? Not as *men* do; yet, perhaps, in some such sense as *light* does. The light shines more in some places than in others. Yet, doubtless, there is latent light every where.

Finally, the question may be put? Is God happy? We will answer in the words of the prophet; 'He that *made* the eye shall He not see? He that planted the ear shall He not hear?' And He who made creatures capable of enjoyment shall *He* not be infinitely more capable of it than *they*?

But is God more happy at *some times* than at *others*? Has He sensations, impulses and passions? Answer; no. He has them not; and for this reason His happiness is invariable; always the same.

Can our prayers induce God to alter His purposes? No; but they may alter us and thus bring down blessings which otherwise we should never have received. S. F.

For the Register.

AN IRISH ARGUMENT AND AN AMERICAN FACT.

THE ARGUMENT. The last number of the Dublin Review (June) has an article of no ordinary character on the difficulties in studying the Anti-Nicene Fathers. It is a review of the translations of Athanasius, that have recently been published by the Oxford divines.

The Reviewer, of course a Roman Catholic, maintains that the Fathers anterior to the Council of Nice (A. D. 325) cannot by any means be interpreted in favor of the doctrine of the Trinity, except by adopting the principle of the authority of the Catholic Church as the authorized and infallible interpreter. He quotes passage after passage from the most noted and honored of those Fathers, to prove that their strongest statements of opinion regarding the Divinity of Christ may be perfectly reconciled with Unitarian views under the Arian form. He also quotes many passages from Arian writers subsequent to the Nicene Council, which seem far more strongly to assert the Trinity, than do the alleged Orthodox Fathers who flourished previously to that council. Thus by two kinds of proof, he shows that we can have no assurance that the primitive or Anti-Nicene Fathers were Trinitarians, unless we look for a rule of interpretation away from their works and in the authority of the Catholic Church. He also maintains that for every prayer to the third person of the Trinity among Orthodox writers in the early ages, he can find an invocation to the Saints to match it.

THE FACT. Is it not a fact that earnest students of Christian Antiquity are generally travelling in one of two courses, either to become Liberal Christians and read the Bible freely for themselves, or else to give up private judgment and rest in the traditions of the Church. In the old world, Germany is generally Unitarian, Arian or Sabellian, where it does not sink into Deism, whilst the Church of England tends strongly to doctrines that claim quite as much for tradition as Papacy.

In our country the same tendencies appear. Liberal principles are appearing in unusual quarters as the point at issue between tradition and private judgment is fairly seen, whilst the advocates of tradition are taking more decided ground, and numbers are falling into Puseyism and from Puseyism into Romanism.

It is a fact, vouched for by a friend who has investigated it, that in a city in New England, Providence, where there are three Roman Catholic Priests or a Bishop and two Priests, all three are natives of New England and all converts from the Protestant Episcopal Church. One of them was formerly preacher in the principal Episcopal Church of the place; another was a student in the New York Episcopal Seminary, and the other was a convert after receiving his early education in the Episcopal communion.

What connection is there between facts like those and the Irish Argument? Let the answer be candidly given, and oblige SPECTATOR.

For the Register.

GOVERNOR HAMMOND'S LETTER TO THOMAS CLARKSON EXAMINED. NO. II.

HIS ARGUMENT FROM THE LAW OF MOSES SOPHISTICAL.

After the remarks contained in my former number on the burden of proof, which is imposed by the nature of the case on the defender of Southern slavery, and especially one who regards that institution as too inviolable to endure even a remonstrance either from individuals, or from sovereign states in defence of their own citizens, who are in danger of being crushed between its iron jaws—I am prepared to examine the Scriptural arguments on which he attempts to ground the sanctity of American bondage; and I would here premise that since the former number was sent to the press, I have had an opportunity of perusing the letter as published in the Charleston Courier; and consequently have it in my power to do the author more ample justice, than the extracts in the Christian Register would enable me to do.

Gov. Hammond relies chiefly on the tenth commandment in the Decalogue, as establishing, so far as the Old Testament is concerned, the inviolability of American Slavery; 'Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his man servant, nor his maid servant, nor anything that is thy neighbors.' It is true that, referring to the 25th Chapter of Leviticus, in connection with this command, he says, 'You cannot deny that God especially authorised his chosen people to purchase 'Bond men forever' from the heathen, as recorded in the 25th chapter of Leviticus, and that they are there designated by the very Hebrew word used in the tenth commandment. Nor can you deny that a 'Bondman forever' is a 'slave.'

Admitting, for the purpose of saving time, that the Hebrews were allowed to purchase of the heathen, and hold in a kind of possession those who might be called slaves, and that this possession might be as lasting as the political Independence of the Nation, which is all that can possibly be made of the term 'forever,' I ask, what has Gov. H. proved? or what can he prove in regard to the divine right of slaveholding, in the 19th century, and in the state of South Carolina, attended as it there is, with aggravations of which there is no appearance in the laws, or the records of the Hebrews! He attempts, indeed, to prove from the tenth commandment that the power of the master over his servant was entire; that it was absolute and inviolable; so much so that he was not in any way to be disturbed in that possession. But what *is* the command? Thou shalt not covet thy neighbor's man-servant, nor his maid-servant, nor anything that is thy neighbor's. It forbids the indulgence of any desire to interfere with the rights of our neighbor, but furnishes no means of ascertaining what those rights are. But Gov. H. acknowledges that the terms here translated man-servant and maid-servant, may or may not signify slaves; and it is evident we may covet the interest our neighbor has in a good family instructor, a clerk in his office, or a hired laborer in his field as well as in a slave.

If I rightly understand the argument of Gov. H. so far as it is founded on the tenth commandment, it involves three several fallacies. The first is that which is noticed above; viz. that it proved the fact that the *Hebrews* were allowed to hold absolute property in the persons of their fellow men. The second, which is founded on this assumption, is still more glaring, and it is this, that the tenth commandment being moral in its nature, must be of unchangeable and universal obligation, and therefore must establish the rectitude of slavery for all future ages and nations. Gov. H. does not put his argument into this precise form; but, if I am not very dull of apprehension, it amounts to this, and can mean nothing else.

Now I challenge the author of this famous letter and all the advocates of Southern slavery combined, to prove before the bar of common sense that the right of the *Hebrews* to hold slaves, properly so called, was at most founded on anything else, than a *political* regulation, limited of course to that nation, and to the time, in which they should continue to be the peculiar people of God, under his special administration; and if slavery among the Hebrews was nothing more than this, how in the name of wonder can the tenth commandment establish or protect the right of slavery in South Carolina, or among the descendants of any people, which, at the time the law was given, were included among the heathen, who by that law were liable to be reduced to slavery? Indeed I wish Gov. H., or some other wise man of the South, would show us how it was in the nature of things possible that such an ordinance, as the one here contended for, should have been established for all future ages and nations. Who were the grantees of this grand charter of slavery, these inviolable rights and privileges? Could they be named, or definitely pointed out? *All* could not have an interest in the grant, inasmuch as there would then have been nothing granted, since there would have been no victim to be sold as a slave.

The whole amount of the charter, therefore, must have been to establish the right of slaveholding in those who had the physical power of making and holding slaves; and the effect would have been to confound all moral distinctions whatever, and make this world a scene of bloody strife, till suffering innocence became too feeble and desponding to continue the contest.

The third fallacy referred to above is, that the tenth commandment forbids all interference with Southern slavery, even by way of remonstrance or expostulation. But what does the commandmeut say? 'Thou shalt not *covet* thy neighbor's man-servant,' &c. What is the *meaning* of 'covet?' Does it not indicate a *selfish* desire? a desire that may prompt to unfair means of acquiring for ourselves what belongs to another? And is it evident that Thomas Clarkson, who has spent the greater part of a century in pleading what he professes to regard as the cause of justice and humanity has all this time been actuated by the base desire of procuring slaves for himself? On what ground does Gov. H. suspect this? I do not believe it is from a consciousness that he is himself more actuated by generous feelings. I do not believe that he is in fact so destitute of noble characteristics; but if this were true of him and of all other slave-holders, I should like to know what it would prove in regard to the motives and feeling of those who are pleading for the equal rights of men.

Such, I conceive, are some of the fallacies, involved in Gov. Hammond's argument from the Mosaic law. In my next, I shall endeavor to show that his reasoning from the manner in which slavery is treated by our Savior and his Apostles is equally unfounded and delusive.

SAMUEL WILLARD.

PROFESSOR BUSH.

The following letter to the New York Evangelist, published in that paper, defines the position of this gentleman, and shows that he is occupying it with a cheerful and courageous spirit, and is ready to defend it with ability and alacrity:

'MESSRS. EDITORS:—A recent absence of some weeks from the city, and the presumed crowded state of your columns since my return, have hitherto prevented me from noticing one or two paragraphs in some late numbers of the Evangelist, which a just regard to character forbids me to pass by without remark. The articles to which I refer occur in the Evangelist of April 24th and May 1st; the one relating to a course of lectures recently delivered by me in Boston, and the other to my ecclesiastical relations. On both these points I crave a hearing, in the name of Christian equity, from all those of your readers who would be apt to receive the legitimate invidious impression conveyed by the tone and tenor of those articles. In taking my pen to reply to them, I am not concious of being actuated by an undue sensitiveness to the opinions of the press, as widely and variously expressed upon the character and tendency of my lately published views on the Resurrection and the Future Life. The results of my honest inquiries on those subjects, together with the evidence on which they rest, are before the world, to be received or rejected according as that evidence shall be deemed satisfactory or otherwise by those who are pleased to weigh it. I am not only willing, but intensely desirous, that both my premises and conclusions, on every point, should undergo the strictest scrutiny, and from no editor or reviewer do I ask the least mercy for a single argument or sentiment I may have advanced. But I *do* ask for justice and truth in the *statement* of my opinions. I would loudly reclaim against being loaded with the odium of sentiments which I do not hold, and which I have not taught.

And I put it to the candid construction of any intelligent reader, who may have perused my book, whether it is chargeable with teaching, as your correspondent charges, that the body of Christ, which appeared after his resurrection, was not a 'real body,' but a 'mere apparition!' Is it not the whole drift of my reasoning to show that it was *not* a 'mere apparition,' but a real and veritable body, though still spiritual? When did this writer learn that a *spiritual* body is not at the same time a *real* body? The risen saints, we are expressly told by Paul, are to possess *spiritual bodies*. Will your correspondent deny that these are to be *real bodies*? On what grounds, then, of equity and truth, am I to be held up to the odium of the Christian world, as teaching that our Lord's resurrection-body was a mere phantasm? I hold directly the reverse of this, and if my interpretation of the recorded historical facts is not sound, let its fallacy be exposed by adequate arguments; and not presented in such a light as merely to excite prejudice, and destroy confidence in my well-meant Biblical labors. My demand on this score is certainly reasonable and righteous. I ask simply to be judged on the ground of what I have actually maintained, and of the *reasons* of it, and not upon the hasty and sinister presumption of certain inferences that are supposed to flow from my positions. While I am determined, by the help of God, to be faithful to my convictions, and to abide by all the *legitimate* consequences that may ensue, whether to my reputation, usefulness, or worldly well-being, I shall still protest, to my last breath, against every misrepresentation of my real sentiments and teachings. If I am to be condemned by the verdict of the Christian community, as a teacher of heresy, I insist that it shall be on a full and fair view of the facts—that a *true* and not a *false* issue shall be made—and when this is the case, I shall calmly confide the result to the God of truth, whose cause I am humbly endeavoring to promote among men.

As to the other items in your correspondent's invidious paragraphs, I leave them to weigh little or much, according to their intrinsic gravity or levity in the estimate of the reader. It is true that I lectured in the Swedenborgian Chapel, in Boston. It is true, also, that this place was chosen for reasons *altogether independent of any imagined affinity between my views and those usually taught in that place*. It is a place where literary and scientific lectures of all kinds have for many years been delivered; and if this circumstance is to be tortured into an offensive implication, I can do no more than submit to it with as much meekness as I can command.

The writer speaks, in a self-complacent tone, of the 'fancied light, but real darkness, in which Prof. B. exults.' Is this the language of that becoming courtesy which is justly to be counted upon between Christian men who do not presume to think themselves infallible! What can authorize the use of such phraseology but the *absolute assurance* of the writer that he is elevated far above the sphere of common mortals, into the luminous region of truth, from which he can look down upon the clouds and shadows which envelope other minds in their blind gropings after the certainties of Scripture and science! I trust I may be pardoned for being, however, rather amused than offended at this most oracular saying of your correspondent. I would only suggest, that if one who has undoubtedly got so entirely beyond the region of doubt, on the great themes of the future life, would but condescend to take a little pity on the darkness in which I 'exult,' and shed upon it a few rays from the effulgence of his logical or theological candelabrum, he would perform a service which would convert my present rather mirthful mood into one of deep respect and reverence. Will he refuse me such a pleasure!

And now a word as to my 'ecclesiastical connections.' You remark, Messrs. Editors, in answer to the question of a humorous correspondent who signs himself 'Many Inquirers,' and who *apparently* puts the query as if he wanted information, instead of seeking an occasion to hold up my ecclesiastical posture opprobriously to the world—you, I say, are pleased to remark, that I belong to neither of the New-York presbyteries, and that, if you are rightly informed, 'do not sustain any ecclesiastial relation whatever.' Now I must beg, Messrs. Editors, to become in turn a querist myself, and respectfully demand what is meant by this statement. I have been for twenty-five years or more a professor of the religion of Christ. I have been for more than eighteen years an ordained preacher of the gospel. I have never in that time fallen under censure in respect to my Christian or ministerial character—have never been excommunicated—nor had any reason to suppose that I was not regarded as 'sustaining an ecclesiastical relation' to the church of Christ. It is true, indeed, that for some years past I have not acted in formal concert with any particular sect or denomination, because I could find none that did not seem to make exactions that struck me as unscriptural; some on points of doctrine, some on matters of government. My sympathies have been mainly with the Congregational body, principally for the reason that Congregationalists hold to principles of church polity which forbid their being a *sect*. And as I have long since settled it in my own mind that all *sectarianism* is anti-Christian, I have determined, with the help of God, never to do anything, by personal act, that shall recognize the right of any body of men to establish *any other terms of communion than those which are terms of salvation*. Of the soundness of this principle I have become perfectly satisfied; and as I find it violated, in some form or other, by every *sect* in Christendom, I have determined to throw myself upon the broad platform of Christianity, and thus by renouncing a *special* connection with any one church, to claim a *general* connection with all, so far as they constitute the real spiritual body of Christ. This, then, is my present, and is to be my permanent 'ecclesiastical relation.' By claiming to be a Christian, I claim to belong to every Christian community built upon the true foundation of Christ and the apostles; and so long as my teaching and deportment conform to the gospel standard, I contend that not one of them can exclude me from their fellowship *without sinning against God*.

I am well aware that such a position is one that will strike thousands of your readers as the effect of a morbid scrupulosity of conscience, if not of a fundamental fallacy of reasoning. But this matters not. My convictions on the subject are *practical*, and my judgment must be assured that the principles involved are erroneous, before I can *act* in any other manner than I have done and still purpose to do.

Very respectfully, yours, &c.
GEO. BUSH.

ROCHESTER, NEW YORK.

The Society of our faith in Rochester is regarded with much interest by us all, and it gives us pleasure to hear of its prosperous and happy condition. We have known the value of the labors and services of their able and philanthropic pastor, in other scenes. We extract the following from the Rochester Daily Advertiser of July 14th.

ROCHESTER, July 12.

MR. EDITOR,—You desire some account of our Sunday School Pic Nic of to-day, and I hasten to furnish you a few of the interesting details.

We marched from the Unitarian Church to the cars, bearing a splendid banner of flowers, at about half past eight, A. M. There we found a new and very elegant car provided for our own special accommodation, and a smaller car for our baggage and creature-comforts: for all which we feel indebted to the railroad company. After a half hour's delightful ride, for where all were so happy none thought of complaining of the crowd, we landed at the very entrance of the Pittsford grove. As soon as the children were seated on the grass, in the cool shade, Rev. Mr. Holland bid the children, their teachers and parents, welcome to the beautiful forest retreat, the pleasant sports, sweet songs and rich entertainment of the day.

After a brief invocation, a hymn, appropriate to the occasion, was sung; and never did human voices sound more sweet than in this ancient cathedral of nature. The address which followed was in substance after this sort.

Where Nature says so much as now, man may well be silent, and let the voice of God's great missionary be heard. We seem to need no call to gratitude, adoration, love. They burst forth from all around us, from the bright insect floating on gay wing, the humble flower blooming in quiet beauty, the lofty oak swinging its mighty arms as if in play, the merry leap of the squirrel, the floating and dazzling drapery of the heavens. All say with a well known poet,

> These are thy glorious works, parent of good,
> Almighty! Thine, this universal frame
> Thus wondrous fair; thyself how wondrous then
> Unspeakable! who sittest above these heavens,
> To us invisible, or, dimly seen
> In these thy lowest works: yet these declare
> Thy goodness beyond thought and power divine.

In the city, among brick walls, stirring streets, all the din of life, we may forget God and think man everything. But here, in this vast cathedral of Nature, we ask who spread this green carpet of earth, who scattered the clover along the iron road of our travel, who liftest up these lofty forest spires, and we catch the words of the poet,

> —— let the torrents like a shout of nations
> Answer, and let the green plains echo—God!
> God, sing ye meadow streams with gladsome voice
> Ye pine groves with your soft and soul like sound.

Mr. Holland then spoke of nature's manifestation of our Father's love, and of the resemblance between this pleasure-excursion and the great journey of life: and said, that here too it would be found that the best, the purest and the least selfish were the happiest—that, besides all other preparations for enjoyment, we needed the preparation of the heart given by God through our own diligent culture.

He then went on to show how everything depends on character not circumstance, on soul not outward condition. One boy, many and many years ago, had been spoilt by indulgence, and ruined by his brother's envy, had been sold into perpetual slavery, and then tempted to sin by his mistress, and because he resisted cast into a miserable dungeon, and forgotten—which of all these circumstances was it that made Joseph the highest subject in the most splendid monarchy of the day, the First Lord of Egypt! It is character and not situation which determines life. Miss Sedgewick's Rich Poor Man and Poor Rich Man shows this beautifully.

He further remarked that character was generally fixed for life during the period of Sunday School instruction. That, perhaps, the most necessary quality was firmness, the power to resist evil and withstand temptation. And he closed with reminding them of the great motive for fidelity in self improvement, in using the means of religious education and in profiting by all good influences, that a few months more and the leaves would fall and the flowers fade and the cold winds sigh, and the funeral of Nature seem to be sung by the moaning of the naked trees. And, this too is but a prophecy of our change. But, if these days are well spent, a glorious spring-time will follow death, the morning of an eternal day of joy, the dawn of an eternal summer of blessedness.

A few more remarks, and, after singing "From all that dwell below the skies," the whole company scattered to their different amusements. Swings were erected. Hoops set agoing. Various games of agility, mirth, strength, or wit tried—and all 'went merry as a marriage-bell." At half past eleven, the bell sounded and a sumptuous entertainment greeted the eyes—with more of everything nice than even such hungry little folks could consume—lemonade, ice cream, sponge cake, oranges—all went a begging for customers. The children, knowing the fountains were thus overflowing, acted with the utmost propriety: and did their domestic education exceeding credit. A delightful breeze fanned their brows, and the cloudless sky, an omen that no cloud should rest on their festive gathering, rested upon them only through the screen of ancient trees. When all had feasted to their heart's content, six baskets full of cakes and crackers were collected for the Orphan Asylum, and every youthful member of the company was laden to his pockets' capacity with the good things of the day, besides some special remembrances for the absent. After passing a vote of thanks to the proprietor of the grove, to the suggester of the expedition, and to the company which had so well cared for our conveyance, the little ones were put in a car, with the provisions, and pushed down to the Pittsburg depot in readiness for the afternoon train, where it was voted unanimously that next year we would endeavor to repeat the same happy experience at the same time and place. A half hour's ride, and nearly a hundred as happy persons as had ever met parted from one another with another link added to the chain of remembered joy—parted in renewed affection to one another, in freshened gratitude to the Maker and Giver of all. A. S. S. TEACHER.

NEW PUBLICATION.

A Sermon, delivered at the Installation of Rev. Henry Bacon, as Pastor of the First Universalist Society, Providence, R. I., March 17, 1842, by Rev. Edwin H. Chapin. Published by Request. Providence: B. Cranston & Co. 1842.

The author of this discourse has won a distinguished reputation by his eloquence, and the value of his services to the cause of truth, and philanthropy. He is a minister of the Universalist denomination, but his fellowship and christian affections are extended and reciprocated beyond the boundaries of sects. He has done much, in a work in which we rejoice to find that the prominent presses and clergymen of the Universalist denomination co-operate, to bring about a cordial union among all liberal Christians. We have a common interest at stake, and participate in the precious enjoyment of the doctrine of a Father's infinite and boundless Love, and we should be unworthy of it did not that charity, kind feeling, and brotherly affection, which ought indeed to exist among all Christians and all men, bind us together, and prompt us to every good word and work towards each other.

The following extracts express sentiments to which many of our readers will heartily respond:

'And here suffer me to allude to one point which it is well for us to consider in this process of upbuilding. It appears to me that one efficient principle of action among the Liberal sects, would be *union*. And by *union* I mean neither sacrifice, nor compromise. I mean that no one of the liberal sects should hide, or dwarf, or smooth over its peculiar differences from the others. It is well known that among the Liberal Christians of America, there at least three classes that bear a peculiar affinity to each other—the Universalists, the Restorationists, and Unitarians. The first two, with a few exceptions, are united. We have among us, indiscriminately, those who maintain, and those who do not maintain future retribution. Perhaps the difference is not sufficiently discussed among us; but this fact is important—that the two views furnish no ground for acrimony, and I venture to predict, if the question is ever more thoroughly argued among us, it will be argued in an amicable and profitable spirit. Now here is a true idea of Union. Here no party sacrifices, at least no party need sacrifice its peculiar view, and yet there is sympathy enough to secure harmonious action for the main ends—Truth, Love, Holiness.

In relation to the other liberal sect alluded to, our position is somewhat different. We would not call the Unitarian a negative sect, in the odious sense of that word. That charge is unjust. Unitarians *affirm*. They not only deny the doctrine of the Trinity, but they affirm the doctrine of the Unity. They not only deny the doctrine of Vicarious Atonement, but they affirm the doctrine of Free Forgiveness, and of the Universal Paternity of God. They not only deny that man is totally depraved, but they urge the dignity of his nature, its hopefulness, its inherent capacity and assurance of progress. Others may feel as they may, I am ready to acknowledge my indebtedness to Unitarian writings for some of the noblest and most encouraging views of Religion and moral truth. But still, it may be thought by some, that their position as it regards Universalism is negative, that they should be expected to advance upon this point rather than that Universalists should recede.

But it is not with the idea of the *identity* of the two sects that I now speak. That that identity will take place, at least so far as one great portion of the Unitarian sect is concerned, I am confident. Ere this comes to pass, some changes are needed in both denominations. Let me speak plainly, yet as a friend. In order to a true affirmative action, it needs that the Unitarians should cultivate more the social feelings, and the emotions of our nature. It needs that they should come down from the pride of scholarship, and the seclusion of a calm philosophy, among the beating hearts of every-day humanity, and stand shoulder to shoulder with liberal men, grappling for liberal principles. They must be true in action to the idea they utter in words. The Unitarian movement in England is different from the Unitarian movement in this country. Is it not a more consistent movement? The difference between Unitarians and Universalists is at least as much a *social* as it is a *doctrinal* one. To maintain that the greatest repugnance to Universalism is caused by Universalist views of punishment, cannot now be a valid plea, since every well-informed Unitarian should know that upon this point many in his sect and in the Universalist sect are precisely at one—he should know that it is not the place or state of punishment that gives its peculiarity to the Universalist sect, but the tenet of a final and full restoration. What I now say, will, I trust, be received in the spirit with which it is given. I have spoken plainly. It needs that a rime of aristocracy that clings somewhat around the fair proportions of Unitarianism, should be melted in a genial sunlight. Conservatism, in the odious sense of that term, above all a retreating conservatism, is wide apart from the truly noble premises upon which Unitarians take their stand. And let me add, when Universalists become less rugged in front and bearing, less suspicious and narrow in some things, more disposed to cultivate union in its true spirit—then, I believe, Unitarians and Universalists will become one. At least, the union will take place so far as a portion of the former is concerned. There are two or three tendencies in the Unitarian ranks, which may lead to various results, but which at present we need not discuss.

But we have been wandering from the strict point in view. I have said that the union among Liberal Christians for which I appeal, does not consist in the identity of sects—but in a better understanding and spirit—in a more concentrated action upon what is, after all, the same idea. We are too minutely *sectarian*. Possessed of much of the same truth in common, we each employ that truth as if it were a different and even a hostile matter. Now all Liberal Christians have the same idea. They are contending for the same great Principles of Religious Freedom and Religious Life.

There can be properly but two parties—the Orthodox and the Liberals. All else is a modification of one or the other. Are not our views important, needed by the world, necessary to man's true peace and progress? Were they ever more needed than now? Would not a union upon those views tend greatly to their advancement? Do not the Orthodox muster their hosts together? Is there not consolidation, to the extent now urged, among them? No sect of that party loses its identity, but all are true to the one great movement, are borne forward together by the same current. There are Presbyterians, and Baptists, and Methodists, but only one spirit—against Unitarianism, Restorationism, Universalism, the same united front.—We too, with our truth, in order to make that truth widely effectual, must present a dense, united front.'

'Let us have consistency—a consistent Popery, or a consistent Protestantism. If I *must* bow to an assumed human infallibility—if I *must* acknowledge that reason is to be surrendered to creed and council, and that what I shall believe has been defined for me by others, give me at least, with this Popish principle the Popish expansiveness, that joins the *beautiful* to the good and the true. In those fretted arches, rich with storied workmanship—in those long aisles down which falls aslant and mellow, the light of antiquity—around that altar where, amid sweeping vestment and rolling incense, gather great and thrilling memories—amid that charm of poetry, that bliss of music; the soul lifted up and absorbed, may at least forget its birth-right, and remain unconscious of the health and joy of simpler, sterner freedom. But to *taste* of freedom and be denied my *draught*, to advance so many steps in dissent and be refused as many more—is this consistent?—is this true Protestantism? This sharp bigoted *systematizing*, that has torn from the Church its attractive symbols and left only its iron domination, its assumed infallibility—that says to all men, 'Be free, be strong,' and then writes down on perishable parchment a belief for all times and all souls—that says, 'Think and act for yourself,' and then applies the band of heresy, and hedges up the Table of the Lord; *this* Protestantism I do not want. It is not the idea that old Reformers contended for—it was not for such a narrow rule that martyrs elasped their Bibles to their breasts and died. I believe that the Protestant idea can only be carried out by Liberal Christians, and only by Liberal Christians as they act upon their principles. Let them not forget those principles. Let them be willing to know more, to receive still farther truth. Let them be ready to accept the new fact, the new interpretation. Let them not deprive men of the Christian *name* who exhibit the Christian spirit, and avow the Christian *belief*. With all the Romish assumption of superior devotion, with all its golden ages of faith, with all its names of pious love and zeal, I cannot be, in any sense, a Papist. With all the exposures of Protestantism, with all its fearful responsibilities, with all its apparent coldness, with all its alleged tendencies to anarchy and scepticism, I must be a Protestant. I believe that when Protestantism shall come out in its fulness and truth, it will obviate these objections. I see its noble idea of individual freedom and individual progress, running through the best movements of the day—a sign of promise and regeneration for the world. I am content to take my stand with Protestantism, to wait amid these contending elements, the roar of this chaotic conflict, until there shall emerge therefrom a new heaven and a new earth.'

A CHRISTIAN IN THE SANDWICH ISLANDS.

We continue our notices of the interesting books sent to us from the missionaries in the Sandwich Islands. All the literature there is the growth and record of a living piety.

The convert Hawaii was a member of the church of Wiluku, of which Rev. Mr. Armstrong was the pastor for four years. He had seen Captain Cook in his childhood, and must have been more than 70 years of age when he died. He had lived more than fifty years in the grossest heathenism when he first heard the news of salvation. He learned to read in his old age. After the most satisfactory proofs of his Christian experience, and a careful observance of his Christian deportment, he was admitted into the Church, in 1833, and adorned his profession by shining Christian graces to the close of life. He loved the Sabbath and the house of God. Rain or shine, he did not stop for the weather, and was ever a most attentive and intelligent hearer. He so delighted in the exercises of the sanctuary, that sometimes it was with difficulty he could keep still in his seat, when a sentiment of peculiar interest or anecdote of impressiveness was uttered. He would nod his head, smile, or utter in an under tone some short exclamation, *auwe! aole paha!* or the like.

He was remarkably benevolent, and gave, out of his deep poverty, even more than seemed to be his duty. 'A short time before his death, a collection being taken up for a particular object of benevolence, (the erection of a stone meeting-house at Haua, where the people are poor,) he presented his pastor with three dollars in cash, as his share, which was probably a great part of the money in his possession for a year. He first brought two dollars, saying that he expected another dollar soon, which he consecrated for the same object. He was told that two dollars was as much as ought to be expected of him; but was not satisfied until he had given the other dollar. He not only gave liberally himself, but had great influence in bringing others forward to labor and give for the good of the Savior's kingdom.'

He was happy in religious meetings, and very useful to others; original and powerful in prayer; and so competent in exhortation, that he used to travel and preach in the destitute parts of Kula and Honuaula, where he was greatly beloved. His influence in those regions of darkness was great and valuable. He was a most affectionate being, childlike and sympathizing, and full of love for his Christian brethren.

Now think of this man, as having been among those herds of savages, whom Captain Cook, first of all the civilized world, looked upon in 1778! How amazing the transformation! How wonderful, to bring these two periods together in the life of one man, darkness and light, the savage and the Christian, the reign of Satan and of Christ, a nation born, as it were in a day! Would any testimony, short of a voice from heaven, have convinced Captain Cook, in 1778, that the very race of savages around him would in a few years, under the power of the gospel, (sent from an English colony then at war with England, but within the same compass of time to become one of the greatest independent nations of the earth,) stand on the acknowledgment of the world a sovereign, intelligent Christian people, and that some of the very individuals before him would live to be among the brightest ornaments of the Christian church!

O, wonder-working providence and grace of God! O, the miracles of the cross of Christ!

And still the love of Christ is there prevailing, and the Churches of Christ are there flourishing, and no enemies out of the gates of hell, neither of civilized Paganism, nor licentious infidelity, nor superstitious Popery, shall prevail against them. Let every man rejoice that the Lord there reigneth, and let no man distrust the care and mercy of Divine Providence. [N. Y. Observer.

CHRISTIAN REGISTER.

BOSTON, AUGUST 9, 1845.

HARVARD COLLEGE.

The Watchman has made a few remarks, on this subject, which require, perhaps, our notice.

It says that the College ought not to be under the control 'of one sect, containing but a small minority of the people.'

We affirm that a decided majority of the people of this Commonwealth are Anti-Trinitarians, and Anti-Calvinists, and in sympathy with the spirit and principles of liberal Christianity.

The Unitarians, from their social position, from their intelligence and education, from their pre-eminent superiority to sectarianism and exclusiveness in their faith and sentiments, from their long continued and munificent contributions to the College, and from their fidelity to it, while for forty years, all other sects have abandoned it, opposed it, vilified, and calumniated it and devoted their energies to build up other colleges on its ruins, have at least as good a right as any other sect to control it.

They will defend themselves against this attack upon their equal political and religious rights. It is an attack, as we have before remarked, without precedent, and in violation of the fundamental principles of society in this free country. On account of our religious opinions we are to be put under the ban, are declared unfit to continue to take charge of a public collegiate institution, and the people of Massachusetts are called upon to proceed against us at the ballot-box.

We repeat the declaration that at least *four-fifths* of all the property, now owned by Harvard College, and coming from individual donors, has been bestowed by Liberal Christians.

$322,500 were given by individuals during the single Presidency of Dr. Kirkland, and more than half of the entire property of the College, has been given to it by UNITARIANS, within the last thirty five years. By a strict analysis we have no doubt it would be found that the writer in the Daily Advertiser of May 27th was within bounds when he said that '*four-fifths*' of all it has ever received from individual donors, have been from Liberal, meaning Unitarian, Christians.

In the face of these facts we call upon the Watchman to retract his expression 'NEARLY ALL ITS FUNDS.'

Our opponents are mistaken in the views which have been received by them, on this subject. The facts are against them, and the controversy is, for this decisive reason, in our own hands.

The Watchman asks—'was not Thomas Hollis a *liberal Christian*?' He was indeed. He was a Baptist; he sat under the ministry, and officiated as deacon in the Church of a Unitarian preacher; when he founded his Professorship, he invited the counsels of Unitarians in framing the articles, and one of their number drew them up; and all his life long he opposed the spirit of bigotry, and the practice of creeds, and stood by the Unitarians when assailed, as we now are, by Orthodox presses and politicians.

Speaking of Hollis; why is it that not a single Orthodox paper has noticed the statement we gave in the Register of April 5th, respecting Thomas Hollis? If wrong it ought to be corrected. If correct, it is a fraud upon the people to keep up the pretence that Thomas Hollis was Orthodox in the present sense of the word, or in any sense that would exclude us from its comprehension.

The last paragraph in the article of the Watchman is as follows:

'Respecting the closing remarks of the Register's article, we would simply say, that we have no wish to see the government of Harvard College divided among sects. We want no sect there, whatever. We want to see it a seat of pure, elevated, liberal learning. We want to see its Overseers, its Fellows, its Faculty, from President to Monitors, chosen without regard to religious sect. This is what we ask; it is what the people of the Commonwealth ask; it is what the interests of learning and religion ask. If Unitarians expect to retain the least claim to liberality, they will themselves advocate this course.'

We aver that what the Watchman wishes is precisely the present state of things.

Nothing would gratify us more than to have the Baptists respond to these sentiments of the Watchman, and to see men of such a spirit, from the Baptist ranks, in the government of the College.

UNIVERSALISM.

We can assure our correspondent that we insert the following communication with pleasure. We avail ourselves of the opportunity to remind him, and others of our readers, of what they will at last fully understand from the tenor of our paper, that the expression of our christian sympathy, good will, and commendation is, by no means, to be taken as evidence of agreement in opinion.

As it respects the Universalists our course is clear, and we wish our views to be fully understood. There are some among them who hold the opinion expressed by the editor of the Trumpet. There are others who hold the opinion advocated in the 'Universalist Review.' So far as we know, the entire Unitarian denomination sympathizes with this latter doctrine. The former doctrine, that held by the editor of the Trumpet, is regarded by us as no more dangerous or objectionable than Calvinism. Both systems maintain that our condition hereafter does not depend upon our character here—that our salvation will not be affected by our merits or demerits, but is purchased by the vicarious atonement of Christ. The Universalist carries the system out to its proper extent, for nothing is more certain than that, in whatever sense Christ died for any, he died for all.

We have no hesitation in saying that we regard the Universalist view of the doctrine of the atonement as more scriptural, unspeakably more benevolent and amiable, more worthy of God, and more promotive of all christian affections in man, than the Orthodox Calvinistic view.

But it is not, at all, on account of the opinions hold by the Universalists that, as the Editor of this paper, we have expressed ourselves, with cordial fellowship towards them—they allow, protect, and encourage, freedom of discussion among themselves, on all points, even on those most essential and distinctive of them as a sect. The 'Universalist Review,' in the last number, contains two articles, to one of which the Trumpet refers, as cited by our correspondent, on opposite sides of the great question of a future retribution. So long as they permit and encourage such discussions, we recognize them as having a right to the sympathy, and fraternal affection of all Liberal Christians, and hail them as fellow travellers with us in the road to truth. It is because the Orthodox interdict discussion on some points, which they have assumed to call essential and fundamental, that we regard them as our opponents. If the Roman Catholic Church should open all its doctrines, and all its principles, to free discussion, in its own body, we should recognize it, as readily and cheerfully as we do the Universalists, as worthy the fellowship and sympathy of all Liberal Christians.

For the Register.

MR. EDITOR,—You have recently expressed yourself in very kind terms towards the Universalists as a denomination, and have been thought by some readers to overlook the difference between their faith and that which is held by Unitarians. The 'Trumpet' published in this city, has, I suppose, a larger circulation among the Universalists than any other religious paper, and its Editor may be presumed to represent a large part at least of the denomination in the opinions to which he gives utterance. In a recent number, after speaking in a tone of dissatisfaction of an article that appeared in the 'Universalist Quarterly and General Review,' the object of which was to show that 'our present character' will have an effect on 'our future state,' the Editor of the Trumpet says:

'If we are willing to abide by the testimony of the Scriptures are there not three facts in which we may place our faith? viz: 1st. That there is an immortal state; 2d. That that state is a happy one; and 3d. That in describing the resurrection into that state Jesus and the authors of the New Testament books speak of one resurrection for all men, it is the resurrection of THE DEAD; what it is to me it is to all; all are raised, so far as we can learn, to the same condition.'

Does not this mean, that according to the teaching of the New Testament, which the Editor considers the only authority on the subject, all men will after death be raised to a 'happy' state? or that no difference of 'condition' will be experienced hereafter, whatever may have been the character of the life here? This is not the Unitarian belief, as far as I am acquainted with our body, and most of them probably would consider the statement of faith made in the Trumpet seriously defective.

Yours respectfully,

A UNITARIAN.

For the Register.

INFIDELITY. NO. II.

In our first No. we endeavored to show that, in many instances, men become Infidels, not because they are naturally skeptical or depraved, but because they have confounded the doctrines of men with the great truths of Christianity. They have been taught from early childhood and by those whom they love—and whom they consider as 'learned in the Scriptures'—and, therefore, competent to affirm what they teach—that certain doctrines, which on examination, they find to be both absurd and of vicious tendency, constitute the great leading truths of the Bible. These doctrines their reason and love of goodness force them to reject, and, supposing them to be what are termed the great truths of Revelation, they very naturally and necessarily, reject even Revelation. Their error lies in not reflecting that the particular interpretation of the Bible which has been presented to them as the only correct one, is only the interpretation of fallible men and may therefore, be either true or untrue. They seem to be blind to the fact, that it is the duty of every one to examine the 'Record' for himself, and not to rely implicitly on the wisdom of others. We do, sincerely, believe that every intelligent person, who should read the pages of the Bible with a prayerful spirit and a desire to know the truth, would be certain to rise from their perusal a strong believer in the fundamental truths of Christianity. To its sublime and precious truths his soul could not fail to respond, while its literature and its remarkable completeness and consistency as a system of doctrines adapted to man's various nature and experience, would strike him with wonder and admiration.

Thus, much of the scepticism of the times arises from too great confidence in the correctness of the interpretations which have been given to the Scriptures, and a consequent lack of investigation on the part of those who place this confidence in others. It is one of the strangest facts that have ever come under our notice, that men should read the Bible so differently from other books. Who would be content with a translation of Homer or Horace, if acquainted with the languages in which they were written? There is a charm in the words of a language which wholly evaporates in a translation. And wherein is the difference between the being content with a translation of an original author and the accepting, as wholly correct, the interpretation of an author, or, of a set of books? For, as the beauty and faithfulness of a translation depend almost wholly on the clearness with which the translator understands the original, so in the interpretation of any book—but particularly such a book as the Bible,—the commentator's idea will be correct or incorrect, according as he apprehends, rightly or wrongly, the views of the author or authors whom he undertakes to explain.

Again: in case a commentator has been so fortunate as to put no false interpretation on the Bible, it does not follow that his interpretation is perfect. He may have proceeded correctly so far as he has gone and, yet, have left much precious ore to be discovered. We are strong in the belief, that the Bible contains many a truth whose precious light has never yet dawned on a single human mind. Many a passage of Scripture which from being misunderstood or being thought to convey no meaning whatsoever, has been, hitherto, supposed to mar the beauty of the Bible, will be found to be pregnant with the most important truth. The knowledge of Revelation, like the knowledge of science, is progressive. No one can doubt this who compares the present state of Theology with its state a century since. For, though our age is full of errors, and though the most absurd and ruinous notions are broached in all quarters and by men who ought to know better, yet no one can deny that the people of the present day are more intelligent and refined than those of any former period of the world's history, and that their knowledge of Christianity, has increased commensurately with their knowledge of other things.

From what we have said in this No., we trust that it will be seen, that more charity ought to be exercised towards Infidels than we usually see manifested; since their scepticism often arises, not from any natural aversion to the great truths of Christianity, but from a lack of investigation of the Scriptures, and from reposing too great confidence in the opinions of other persons of their true meaning. We have no sympathy with those orthodox bigots, who refer the origin of all which they regard as error—such as Infidelity, Universalism, Unitarianism, &c.—to natural or acquired depravity. [In our next we shall continue this subject] CLIO.

For the Register.

COMMENCEMENT FESTIVITIES.

MR. EDITOR,—The pleasant festivities of the Annual Commencement will soon attract us to Cambridge and bring round once more their happy greetings and remembrances. As one among many who are of the same mind, I would ask if in festivities, where so much is good, one evil may not be abated? Cannot the children of our loved Alma Mater as they gather at her hospitable board find enough there to refresh and exhilarate them without the aid of intoxicating drinks?

The reasons for asking this question may be very briefly told.

1st. There are always present some persons who drink to excess, and whose conduct disturbs the decorum of the occasion and shames the character of an institution of such dignified name, and religious foundations.

2d. The use of intoxicating drinks at public dinners, sanctioned by the government of the university, has a bad influence upon the undergraduates and tends to encourage a habit but too common within the walls of all Colleges and as fatal as it is common.

3d. The nature of the more private meetings of classmates and friends at the Commencement Season depends much upon the example set in high quarters, and shameful orgies of dissipation derive some show of countenance from men much too high-minded to be willingly the occasion of evil.

4th. A large portion of the whole community, nearly the whole of our Clergy, are opposed to the use of intoxicating drinks of any kind, and not a few are reluctant to sanction by their presence a custom which they consider if not evil in itself, surely evil in its consequences.

5th. Parents who are desirous that their sons should abstain entirely from intoxicating drinks are troubled that their desires are contradicted by the example so publicly set before them.

6th. The cause of humanity asks even of the strong who can control their appetites that they should sacrifice a trifling luxury to the good of the many whose power of self-control is not so strong.

7th. It is not true that intoxicating drinks are necessary in order to enliven social occasions. Excepting those persons whose constitution is impaired by strong drink, facts without number show that men may be as merry and brilliant without being as silly, on temperance principles, as on the system of strong liquors.

8th. Few men who have passed through a University education can deliberately look upon the wine-cup without remembering many disgusting scenes which they have witnessed if not participated in; nay few cannot but recognise there the fatal allurement, that has led some classmate or classmates to a premature grave, if not to a fate more wretched.

For these and kindred reasons in behalf of many with whom he has conversed, the writer urges the propriety of abolishing wine-drinking at our academic festivals. One of our principal College Clubs has set a good example in its arrangements for a Half Century Festival on the evening before Commencement. We cannot expect our venerable literary Mother to be hasty in adopting the reforms of the age. Let her step be dignified and leisurely. It may be so without leaving her far behind any of her children in worthy philanthropic enterprise.

Hoping that more influential names may sanction this good work, the writer, far from claiming conspicuous notice as a reformer, has felt moved to say these words. S. O.

For the Register.

INSTALLATION AT LEXINGTON.

The Installation of Rev. Jason Whitman (late Pastor of the Second Unitarian Society in Portland, Me.) as Pastor of the First Congregational Church and Society in Lexington, took place on Wednesday, July 30th.

Introductory Prayer, by Rev. Mr. Dorr, of East Lexington; Selections from Scripture, Rev. Mr. Thurston, of Billerica; Sermon, Rev. Mr. Peabody, of Portsmouth N. H.; Prayer of Installation, Rev. Mr. Stetson, of Medford; Right Hand of Fellowship, Rev. Mr. Muzzy, of Cambridgeport; Concluding Prayer, Rev. Mr. Frost, of Concord.

Two parts usual on these occasions were omitted,—the Address to the People, which is of modern introduction, and the Charge, as being unnecessary, if not inappropriate, in the case of an experienced minister merely upon his removal from one field of labor to another and a neighboring field. The omission of these parts, served to bring all the exercises into so short a compass as to prevent their becoming wearisome.

Mr. Peabody took for his text, Rev. xxi. 5., 'Behold I make all things new.' He spoke of Christianity as containing the power of regenerating society and removing every evil work from the world, showed what it had already accomplished in this respect and in what way its holiest influences are exerted. He contended that it removes the various social and moral evils from the community, not so much by direct attacks upon particular institutions, as by purifying, elevating and rendering more spiritual the general tone of feeling in the community, and that it reforms the mass by regenerating the hearts of individuals. He concluded by pointing out the proper course of the Christian minister in regard to the various reforms of the day; that he should seek to lay broad the foundations on which all reforms must rest, by laboring diligently in his appropriate sphere of bringing gospel truth to bear with a regenerating power upon individual hearts, and then by urging these reforms upon those who acknowledge themselves to be Christians, by arguments drawn from the truths, the principles, and the spirit of the Gospel.

A VOICE FROM CHICAGO.

I returned on Friday to this place, having passed three days in Geneva and other villages in that beautiful region—a region destined ere long through the influence of New England institutions 'to rejoice and blossom as the rose.' I do not however, entertain very sanguine hopes of the extensive prevalence of our views in these remote settlements, at least for some years to come. As a denomination, we labor under many disadvantages compared with other sects.

In the first place, the ground is already to a very considerable extent pre-occupied. Missionaries and ministers of other sects have anticipated our slow movements, and are already, in large numbers, on the field at work. Wherever you see a little cluster of houses—enough to constitute a village—there you will find one, two, or three small Churches, in some or all of which public worship is maintained on the Lord's day, and the people are gathered in and organized into Societies, fastened together by ties which could not easily be severed. Under these circumstances it is difficult for the missionaries of our faith to obtain a hearing. Not being recognized as Christians it cannot be expected that they should be allowed the use of Churches built for other sects—or that many should be found bold enough to put themselves in the way of listening to what they have been taught to regard as fatal, soul-destroying error.

And then it should be considered that most of the new settlers belong, nominally at least, to those denominations which have embraced the Calvinistic creed, and which are united in inveterate hostility against the Unitarian faith. They do not need to be warned against our preachers or our doctrines. They came from those parts of our land where our faith is but little known, and where it is every where spoken against. How can we hope to reach minds so prejudiced, especially when they will not come within the hearing of our voices, and have no desire to learn what our real sentiments are?

And besides all this, we suffer for the want of suitable men to act as pioneers—to lift up their *voices in the wilderness*—to gather and organize Churches in these new and distant settlements. We have few men to spare. And those few may not possess that zeal and energy and this indomitable and self-sacrificing spirit, which would call them away from their pleasant homes and make them willing to submit to the privations and hardships and manifold discouragements of missionary life. The School at Cambridge scarcely supplies the vacancies in our Eastern Churches. Or, if any remain without parishes, they obtain occasional employment and the means of living, which is more than they could hope to find as missionaries in the praries of Illinois and Wisconsin. Our brethren of the Christian Connexion are, it is true doing a good work—a work for which they are eminently qualified. And we owe them our thanks and should give them our patronage. Still, there are stations here which should be occupied by men educated in our Eastern Colleges and Schools. And such, in the estimation of all who have had the means of judging, is the one from which I now write. *Chicago* is destined to be a place of no small importance. It contains at present some ten or twelve thousand inhabitants, many of whom are emigrants from New England, some from the old Bay State, and some from the good city, which yields to no other in the wide world for intelligence, philanthropy, and the private and social virtues, and which, among its noble institutions, sustains twenty-three Churches of our simple and primitive faith.

Here a Society is already organized. Here a neat and commodious Church has been erected. And here they are waiting with longing eyes, and that 'hope depressed' which 'maketh the heart sick,' for one who shall break to them the bread of life and be to them and their children, a spiritual counsellor and monitor and friend. And is there no one that is ready to say: 'Here am I, Lord, send me?' And here I would remark that it is not the place for a *novice*, for one just from the School, one without experience or knowledge of the world, and whose strength has not been tried and proved. But is there no one, formed of the requisite qualifications,—who is willing to go? *They must have a minister.* They are able and willing to support one. They are suffering for the want of one. And they want one immediately. They do not understand why they should be overlooked or forgotten by their more favored brethren at the East. Once and again have they been disappointed, and I fear lest they should be discouraged, if they should be neglected much longer.

Is there no one, I ask again, who is willing to go?—ready to enter on this promising field of labor? The case is urgent. The call is loud. It is a Macedonian cry: 'Come over and help us.' 'Whoso hath ears to hear, let him hear.'

J. A.

P. S. To-morrow I set my face *towards the rising sun*, which by the way, does not rise here so soon by one hour as in Boston, the difference in longitude being about 15 degrees.

NEW PUBLICATIONS.

I. 'Eleventh Report of the Worcester Sunday School Society made at its annual meeting at Bolton, June 17, 1845.'

This Report, making a pamphlet of 24 pages, is from the pen of the Secretary of the Society, Rev. David Fosdick, Jr. It embraces details of the condition of twelve out of the thirteen Sunday Schools, belonging to the Society, and, in its facts, reflections, arguments and sentiments, is one of the most interesting and valuable works we have yet seen on the subject. It will of course be extensively circulated in the schools to which it particularly relates, and we recommend it to all engaged in the instruction and management of such institutions.

We are informed by the author that there was an error in the returns from Leominster, which, owing to an oversight of the printer, was not corrected in the body of the Report, although it was in the Table. So far as that Town is concerned, the reader will adjust references to it in the comments by referring to the rectified figures in the Table.

We should be glad to present the whole Report, but our limits confine us to the following brief extracts:

'The table on the fourth page shows an invariable *excess of females over males* in the number of both teachers and scholars; except, for peculiar reasons, in the case of Framingham and Leicester, where, especially in the former place, there is a considerable excess of males over females among the scholars; and in Marlborough, where the teachers are drawn equally from both sexes. There is, in the opinion of your Secretary, no adequate reason of a proper nature for such a general preponderance of females over males in the Sunday School. In this fact we see the commencement of a system of things which is perpetuated through life. The *adult* male portion of the Parish are seldom, if ever, brought so much in contact with religious influences as the female members of their families. On account of the habitual absence of the males from home in most instances, they see their Minister much less than the females. They do not consider themselves so much at leisure to attend the occasional religious meetings of the week. They are not, in general, so constant and conscientious even in attendance upon Sabbath services. In the Sunday School we perceive the same distinction. The beginning is here. Is there not a call for strenuous effort to obviate this evil?'

'The money raised for the Libraries the past year appears to have been raised by contribution on the Sabbath in every instance reported, except in Grafton and Leicester, where unusually large sums were procured by the expedient of a *Tea Party*, and in Harvard, where, the return says, the sum was procured by subscription. The account which the Report from Leicester contains respecting the Tea Party by which the Library of that School was replenished, is so interesting in its details, that it claims recital in this connection: 'It was, as its name implies, a social evening gathering. All persons in the town were invited to attend, with the understanding that a small entrance-fee would be required. Contributions of articles needful for the tea-table were made by the several families of the Society, so far as I recollect, without a single exception. The apartments and tables were decorated with flowers and evergreen branches. A very large company attended, composed of members of all the religious societies in the village, and some from out of it, of at least four different denominations. To me me this was the most pleasant feature of the occasion. These persons, from different religious societies, came together freely, mingled freely together, and together enjoyed the pleasures of the evening; and I think none could have felt that God was offended, or they themselves injured, by this harmonious gathering. It has been too much and too long the effect, as it doubtless has been one of the objects, of religious partizanship, to separate and keep asunder those who venerate and love the same Savior. I cannot but think good will follow every attempt to bring such together. Our meeting was not a mere social assemblage. We were favored with some good instrumental music. Still more; several gentlemen, of different forms of Christain faith, spoke to attentive hearers some most excellent words of counsel and encouragement in the work of Christian education of the young; and I believe lessons of Christianity were learned there, and impressions of mutual good-will were made. The result of this experiment, in a pecuniary view, exceeded our expectations very much; but there are many who will say, that there were other things gained by that evening's assembly of more value than the money raised.'

'In estimating the amount of *benefit* which has accrued from Sunday Schools, no doubt many have been unduly enthusiastic. It is best to view this point soberly and moderately. The most enthusiastic friends of Sunday Schools, at the present time, are the very persons who will be most ready ere long to conclude that they are not doing any good worth the effort which they cost. He who was expected too much will, on discovering his mistake, be likely to expect too little. A great proportion of the power of Sunday Schools has no doubt been preventive. What, but for them, would have become of our children, it is impossible to say. We are in the midst of a period which comprises peculiar temptations and perils for childhood. The absorbing worldliness of the day, its urgent tendency to material, rather than spiritual, consideration and action, presents a sort of malestrom, which threatens to engulph every youthful spirit. It is much if the danger has been in any good degree obviated and annulled.

In conclusion—for so much space has been occupied with dry details, that this strain of remark must not be indulged much farther—'let us not be weary in well-doing, for in due season we shall reap, if we faint not.' We must not expect to sow and reap in the same moment, the same day, or week. The results we seek to effect are not commonly effected in haste. We are laying a foundation. Its qualities will be tested by the superstructure hereafter. It is ordinarily by very slow degrees, that any thing truly great and lasting is accomplished. The forest giant, which stretches upward and abroad its innumerable boughs, and sinks and spreads its roots below with almost equal ramification—how tardy its progress from the acorn to its present grandeur! The change which is most startling is commonly least enduring. Rapidity in achievement is not a sign of perpetuity. Labor on, then, Sunday School Teacher, in patient hope and confidence. Your labor will not be in vain in the Lord. Seek to make your *mark* on the soul of every pupil—as distinct as the brand of the shepherd upon his flock: and let that mark be the mark of the Lamb of God spoken of in the Revelation—*God's name written in their foreheads*—the manifest stamp of devout and incorruptible righteousness.'

II. Annual Report of the Bulfinch Street Church. Boston, June, 1845.

The facts contained in this Report are of the most cheering and animating character. It is sometimes said of our Churches and Societies, that they are lifeless,—wanting in spirituality and interest;—that our religion may do to live by, but not to die by. To such objectors and calumniators, we like to have by us a document like this, to put into their hands. Simply and plainly told, it contains an abundance of facts, growing out of a ministry of only about five years, sufficient to disprove them all. We abridge a few of them. At the commencement of this ministry, there were 81 families connected with this Society. There are now 212. The number connected with the Church at that time is not given, but during the same period, 206 have been added to the Church, being an average of more than 40 per annum. The Sunday School numbered but 100. Its pupils are now 246, with 42 Teachers, a Superintendent and Assistant, and a Librarian. Another fact speaks volumes, and is of a most cheering and satisfactory character. 'During the last five years, 48 connected with the Sunday School, have united with this Church. Of the present Teachers, 32 are members of the Church.'

Besides these, and many other interesting facts connected with the living and spiritual interests of the Society, we have an account of the dead and dying; and incidentally some statements as to the power of our holy faith to sustain the soul in the solemn and impressive hour of its departure. It appears that the Pastor of this Society 'has officiated at the funerals of 224' in the period of five years. Of these, 101 were in families connected with this Society. Of one of these, it is said, 'in whose last hours of feebleness and infirmity, the truths here presented were comforting and sustaining; but which often found her sighing amidst the infirmities of the body, for the wings of the spirit.' Of another, 'whose faith and hope were calm and firm, even as an anchor to the soul, sure and steadfast, having cheering and delightful evidence in her last hours, of the power and consolation of our holy religion.' 'And yet again, there was the young, the interesting and lovely Christian, who had been taught in the Sunday School, who loved God's house, who, at an early age united herself with this Church, in whose meek and quiet life no rapturous emotions were witnessed, but in whose calm, serene and happy death, was seen the spirit of true piety, as she looked unto the Savior, sustaining her in every suffering, and imparting sweet serenity and peace, as her spirit was leaving this world.' In a note from a friend, this picture is thus filled up. 'The exhibiting of her trusting confidence in God's justice and mercy shew how deeply religious principle was rooted in her heart. During her whole sickness, and under all its changes, there has not been heard to fall from her lips one note of impatience, forboding or complaint. Her well-poised soul stood firm on the promises of God, to those who patiently persevere and remain faithful to the end.'

We could wish that all our Churches would publish from time to time such statements as these, as they would furnish the only sure antidote to all uncharitableness, and the best evidence of the sustaining and triumphant power of our simple, true and life-giving Faith. * *

III. Intellectual and Moral Influence of Romanism. A Dudleian Lecture, delivered before the University in Cambridge, May 14, 1845. By Prof. Edwards A. Park, of Andover Theological Seminary.

The text of this discourse is Matthew v. 20. 'By their fruits ye shall know them.'

Upon an examination of its contents, we find it worthy of the high encomiums passed upon it at the time of its delivery. It is an elaborate, minute, and extensive discussion of the tendencies and influences of the system of Romanism. The whole performance is marked with traces of learning and ability, and does honor to the writer, as a theologian. The following is the concluding paragraph.

'I am no alarmist. I have strong confidence in the Protestant mind. It will at last prevail over Papal discipline. Our system is sustained by reason; and in the sweep of years reason will prevail over tradition. Our system is favored by conscience; and in the end conscience will triumph, though her victory be long delayed. Our system is founded on the Bible, and the word of the Lord endureth forever. We must imbibe, however, somewhat of the zeal of our aggressors. We must be munificent to our schools of learning. We must dedicate them, as this is dedicated, 'to the truth,' not to prejudice; to Christ first, as the incarnation of benevolence, and then to the Church, as the company of all the good; not to the Church first as an outward corporation, and to its spiritual Head as the second object of homage. We must be rational Christians, and thus oppose the spirit of Romish credulity; liberal Christians, and thus rebuke the sectarianism which excludes from the covenant of grace all who follow not us. We must be evangelical Christians, and thus condemn the formality of those who boast of fasting twice in the week; biblical Christians, and thus reform the faith of such as lose the Bible among the tomes of the fathers. We must be Christians, and thus reprove the partialities of Romanism. We must be patriots, and thus resist its tendencies to monarchial discipline. We must be men, and thus frown upon the spirit of bondage that has so long made the layman a slave of his confessor. If we have no pictures of the saints, our life must be a *fac-simile* of his who went about doing good. If we have no imposing cathedrals, we must make even our bodies the temples of the Holy Ghost. *So will he who is mighty do great things for us, and holy is his name.*'

IV. Housekeeper's Assistant, by an 'Old Housekeeper.' Published by James Munroe & Co.

This book is composed upon temperance principles, and contains a variety of useful information and receipts, never before published, for cooking the various kinds of meats and vegetables; and instructions for making plain and fancy cakes, puddings, pastry, creams, jelly &c. &c. It is pronounced by another old housekeeper to be a very good book.

CONFERENCE AT GLOUCESTER.

We are pleased to learn that a large number of our friends accepted the invitation of the Unitarian Society in Gloucester, and assembled there on Tuesday last.

We present a brief account of the occasion from the Gloucester Telegraph:

A CONFERENCE OF CHURCHES was held at the Church of the First Parish in this town, yesterday afternoon. A large number of clergy and laity were present from other places, and all appeared to take considerable interest in the exercises. After an address from the pastor of the society, Rev. Mr. Waite, in which he welcomed and cordially received, in behalf of the Parish, their friends from abroad, the services were commenced by a prayer from Rev. Mr. Lincoln, of Fitchburg. Addresses were then made by Rev. Messrs. Sullivan, of Boston; Bellows, of New York; Thayer and Stone, of Beverly; Dall, of Baltimore; Lincoln, of Fitchburg; Bartol, of Boston; Pierpont, of Lynn, and Geo. G. Channing, Esq., of Boston. Rev. Dr. Gannett, of Boston, made the closing prayer, and after Benediction by Rev. Mr. Waite, the audience repaired to the new Town Hall, where a bountiful collation had been provided. After a social repast and pleasant conversation for about an hour, the bell again recalled to them the church where an eloquent discourse was delivered by Rev. Mr. Bellows of New York. The services afforded a great intellectual and religious treat to all who heard them.

The following was the substance of Mr. Waite's Address, welcoming the guests of his Society:

'Christian Friends and Brethren. In behalf of the Parish to which I have the honor of ministering I am instructed to bid you a hearty welcome to this place of our habitation—to this house of our solemnities.—We greet you with warm Christian cordiality. We welcome you to our holiest sympathies. We congratulate ourselves and you on the cheering auspices under which we have been permitted through divine grace to meet together this day. A quiet sun is now shining over us—a refreshing and invigorating breeze is fanning us from these encircling waters over whose face it is our privilege often to behold the Omnipotent moving in awful majesty and power. Let us hope that the Son of Righteousness has arisen and is now shining upon our souls with healing in his beams—that the influences of the holy spirit will be shed abroad in all our hearts quickening them to the perception and practice of all righteousness. Let us rejoice that we have been called to be co-workers with God and his Christ in propogating and defending the 'Faith once delivered to the Saints.' May His Son be so transfigured before us that we shall feel that 'it is good for us to be here.'

'Lo! God is here! let us adore
And humbly bow before the throne.'

In the name of Jesus Christ as whose desciples we have 'gathered together,' in the name of our great intercessor whom the Father heareth always, let us now implore 'his Father and our Father, his God and our God,' for a blessing on this interesting occasion and upon the spiritual repast of which we may hope to be made grateful partakers.'

BRIGHTON AND BROOKLINE UNITED.

The Sunday Schools of these Sister Societies, united on Wednesday last in a Rural Celebration and Picnic at Brighton. The Schools, with their friends, composed of the Parents, Pupils and Teachers of both towns, assembled at the Church at 1 o'clock, P. M. moved from thence, accompanied by an excellent band to a Grove in the vicinity, where the afternoon was passed to the gratification and improvement of all who were present. After a cordial meeting, Prayer was made by Rev. F. A. Whitney, Pastor of the Brighton School. The blessing at the table was asked by Rev. Dr. Pierce, Pastor of the School at Brookline. Hymns were sung by the children and company, and Addresses made by Judge J. G. Rogers of Boston, Rev. A. B. Muzzy of Cambridgeport, Mr. L. G. Pray of Boston, Rev. Dr. Pierce of Brookline, and Rev. C. F. Barnard of Boston. The tables, set in a delightful Oak Grove, were festooned and decorated with the *flowers* of Brighton and Brookline, both *on* and at their *sides*. They were bountifully loaded with fruits and cakes. The young partook of these, and of the amusements of the day, with the utmost good order and gracefulness, and the old participated with cheerfulness and satisfaction.—The pupils gave evidence in their deportment during the exercises, of good discipline and faithful teaching. The original idea of these occasions was sustained throughout, by combining innocent recreation with moral and religious improvement. L.

For the Register.

OBITUARY.

T. B. FENNER.

Died, in Providence, 30th July, THOMAS B. FENNER, Esq., Cashier of the Blackstone Canal Bank, in the 49th year of his age.

It is not without the deepest sensibility that we notice the death of this gentleman. His unbending integrity and consistent virtue gave him distinction and confidence in the community in which he lived. The independence of thought and consequent action which he maintained were respected, because they were known to proceed from the deep convictions of his soul. The cause of virtue and of education—the all embracing cause of humanity, by which man should be made not simply to appear, but to be, as man, upright, free, disenthralled not only from every personal but from every extraneous bondage, found in him a ready and sympathizing friend, an ardent, and at the same time a judicious supporter. His counsel and agency, in behalf of various interests, municipal and philanthropic, as they were sought for, so were they valued, and have left memorials of him both in private and public records. The influence of such a character in whatever sphere it may have been exerted, and especially in the domestic walks of life, where it was peculiarly effective and beautiful, will not be lost now that it ceases its active operation. To his family he has left an unperishable legacy, and his memory will long hold a cherished place in the hearts of his friends.

RELIGIOUS INTELLIGENCE.

WEEKLY SUMMARY.

THE CHRISTIAN DENOMINATION.

The recent Anniversary of the various religious denominations was rendered peculiarly interesting by the expressions of sympathy, affection and confidence that passed between us and that large and rapidly increasing body of believers, who have distinguished themselves, most advantageously, from all the sects of Christendom by disavowing party names and connections, and acknowledging no other title or character than that of CHRISTIANS.

They are the messengers to mankind of the same great truths and principles which we maintain. The social and local circumstances of Unitarianism, as it appeared in New England, while, in many respects, they were very auspicious, in some, were unfavorable to its spread among the great body of the people, particularly in the remote interior of the country.

It is a most remarkable coincidence, that at the same time, two individuals were led, by their solitary meditations and studies of the word of God, in parts of the Union far distant from each other, favorably situated for reaching those regions of the country and portions of the population inaccessible by us, and without any knowledge of each others existence, to raise the standard of a free gospel. They gathered to it, at once, large numbers from the several prevalent sects, and already they are spread over New England, the Middle and the Western states, to such an extent as to bring them into the rank of the predominant denominations of the country. They invade the strong holds of bigotry and Orthodox error from one quarter while we are maintaining our ground against them in the opposite.

It a most observable and decisive circumstance, that the result of their abandonment of creeds and of the exclusive and entire subjection of their faith to the word of God and the authority of the Savior alone, has been an almost universal adoption of Unitarianism by the Christian denomination. Without any collegiate or theological institutions to concentrate and give unity to their views—without any literature that could operate to bring them into uniformity—without any leading minds among them, of weight enough to influence their doctrinal views—they find themselves, already, of one mind, and all clearly established in the principles of Unitarianism. What a convincing demonstration is this of the truth of Unitarianism! Does it not prove beyond a doubt, that the current of the Scriptures, and the operations of the divine spirit, set towards the views we have adopted! Whoever releases himself from the restraint of creeds, and with an humble, confiding and devout desire for the truth, surrenders his pre-conceived opinions upon the altar of God's word, and listens with an open mind to the teachings that come forth from it, and goes wherever the spirit leads, will find himself, at last, where the Christians stand, established in Unitarianism.

We are glad to find, from their papers, that they are thinking of adopting measures to ascertain their numbers throughout the United States. When they are taken into account, it will be discovered that the principles of Unitarianism, instead of being confined to us, are sustained by a powerful body of the people, belonging to every grade of intellectual and social life.

Besides, the entire Universalist denomination,

which is distinguised above all others by its zealous and earnest interest in its doctrinal views, is Unitarian. Here is another decisive argument in our favor. Originally the Universalists were more nearly allied to the Orthodox than to us. Indeed, they sprang out of Calvinism. They reached the doctrine of Universal Salvation, by following Calvinism to its legitimate and inevitable conclusions. But they adopted the principles of freedom of enquiry, and the right of each man to interpret the word of God for himself, and under their guidance they left Calvinism forever behind them, and have all been severally led to the great doctrines we have maintained, that God is our Father, that he is One, and that salvation is his free gift—not purchased and paid for, and therefore ours to *claim*—but his voluntary and gracious *gift* to all who will prepare and fit themselves to receive it.

Something has been said of a union between us and the Christians. It already exists and always has existed so far as we are concerned. We feel that they are in the right way, that they are doing a great work, the work in which we are engaged. We feel that they are one with us. A formal union cannot be effected, for we have no formal existence as an organized body. But individually, which is the only way in which we can act or speak, we have ever extended the right hand of fellowship to the Christians, we rejoice in their success, we honor their spirit, we sympathize in their sentiments, and are ready to unite with them in every good work.

The believers in the great, primal, supremely important, and all embracing doctrine of the Unity of God, have long been kept at a distance from each other, by fears and prejudices, which have been artfully and too successfully fomented by those who are our common opponents. The Unitarians, the Christians, the Universalists, may, if they see fit, retain distinguishing names, and separate organizations, but it is time that they recognized the doctrines of the divine Unity and the Father's Love, which they equally cherish, as a tie that ought to bind them together. We rejoice that it is getting to be recognized by them. There may be, indeed there are, some things in which we differ, but thanks to the intelligence and charity that have obtained ascendency in each of these denominations, they feel that they are all one brotherhood, not differing from each other collectively, any more than individuals differ among themselves within their several bosoms; and if, here or any where, the Orthodox sects combine against either Unitarians, Universalists or Christians, they will all fly to the rescue, and be found united in self-defence.

The following letter from one of the most prominent and able ministers of the Christian denomination illustrates the views and the spirit of these our fellow believers:

PRINCIPLES OF THE CHRISTIAN CONNECTION.

[By Elder C. Morgridge.]

The principles of the Christian connection, or any other communion of believers, are the tenets maintained by them. I am not aware that there is more than one such principle or tenet, which is universally received by, and peculiar to the Christian connection. That is, that the term, 'Christians,' is the appropriate name for the disciples of Christ. We all maintain, as do some other communions, that the scriptures are the only rule of faith and works —that the New Testament is the proper creed for Christians. That character is the only test of Christian and church fellowship is generally admitted, I believe, in the south and west; and prevails extensively in New England, though there are some exceptions. About two years ago I baptized several believers, in Western New York, who had been members of the church in full fellowship for some time. There are some churches, probably many, in New England, where this could not be done. Yet I regard it as one of the most important principles of the Christian connection. With this principle we are not, in a bad sense of the term, sectarians. Without it we are. If we exclude from our fellowship those whom God fellowships are we not sectarians? If we refuse to admit to the church militant, those who, by their character, are qualified for membership in the church triumphant, are we not sectarians?

Nor would I exclude from one ordinance pious persons who do not consider the observance of another ordinance obligatory. I would as readily break bread to a church of pious Quakers, if they desired it, as I would to a church of Baptists. Why should we withhold the mere external symbols of fellowship from those who possess the substance itself? The same remarks are applicable to doctrines. Being a Trinitarian, or a Unitarian, or neither,—should be no ground of exclusion from a Christian church, or a bar to admission. In the early history of the Christian connection character alone was the test of fellowship. In the first Christian church I ever saw there was a good man who had not been sprinkled or immersed. Nor was any objection made to his admission. In the 'Encyclopedia of Religious Knowledge' it is stated, of the Christians, that, 'At first, they were generally Trinitarians.' How could it be otherwise? They not only dissented from Trinitarian churches, but in some instances entire churches came over to the Christian connection. They got rid of their unscriptural names much sooner than of their unscriptural doctrines. Some relics of what was then are still to be found among us. I know of one Christian church, at least, in which there are those who believe in Trinitarianism, Unitarianism, Calvinism, Arminianism, Free and Close communion, immersion, sprinkling, Universalism, and the annihilation of the wicked. In this I rejoice—not that there is such a diversity; but that, with such a diversity, pious people can be members of the same Christian church.—Each of the above named dogmas may still be found in the ministry of the Christian connection. Much has been done of late in the way of reform. But much remains yet to be done. Let us reform as fast as we can by the inculcation of truth on all important subjects. But in the mean time, let us see that we hurt not the oil and the wine. Let us not reject whom Christ accepts. Let us not exclude from our Christian and church fellowship those who are holy enough to enter heaven.

But it will be thought by some that we cannot succeed in church building without some other test of fellowship besides holiness. It may be that we cannot so easily build up sectarianism, and construct walls to divide the members of the same great family. But can we not advance the cause of Christ quite as well, nay, better, by admitting all that he would admit? Suppose every Christian pastor should succeed in bringing into the church all that belong to the kingdom of Christ, and of keeping out all that do not. Would he not be regarded, at least in heaven, as a wise master-builder?—Would not the King be likely to say to such a pastor, 'Well done, thou good and faithful servant?'

Whatever errors pious people may hold with regard to ordinances or doctrines, they are such as God and Christ can bear with. Why should not we? Whatever is bound in heaven should be bound on earth. Why should we be more wise and scrupulous than the all-wise God and the Lord Jesus Christ, in fixing the terms of fellowship? Some of our churches and ministers especially in New England, seem to have forgotten the rebuke administered by our Saviour to the disciples, who said, 'Master, we saw one casting out devils in thy name; and we forbade him, because he followeth not with us.' That other denominations cast out devils, as well as we, will not, I think, be questioned. If their errors do not prevent them from casting out devils, the same errors, though existing in our own churches and ministers, will not prevent us. No one deprecates the want of union and co-operation among us more than myself. But to shut our eyes and stop our ears is not the way to increase or promote union. Let us come to the light. Let us see clearly what we lack; and then find out the best way to set in order the things that are wanting. Let us magnify, in all our churches, the principle for which we plead, viz: That Christian character is the only legitimate ground of Christian and church fellowship. Let HOLINESS TO THE LORD, be inscribed upon all our ministers, churches, and altars. [Christian Palladium.

New Bedford, July 1, 1845.

PROFESSOR BUSH.

On our first page will be found a letter written by him to the New York Observer, and published in that paper. The following is from the Puritan of last week:

We have received a letter from Professor Bush, intended to correct a misapprehension of his views, in one particular, by Professor Pond, in his articles as published by us. Prof. Bush allows, that in other points Dr. Pond has stated him fairly; and, according to Prof. Bush's showing, we cannot see any material departure from a correct statement in the particular alleged. Professor Bush intimates an expectation, that our columns will be open for him to reply. But this does not correspond with our apprehensions of duty. We purposely kept this controversy out of our paper, and set aside the communications of our correspondents upon it, till we had watched the course of it far enough to convince ourselves that Prof. Bush's theory is subversive of the foundations of Christianity. On that conviction we welcomed the articles of Dr. Pond, as sustaining a fundamental truth against fundamental errors. And now, proper editorial courtesy no more binds us to give our columns to Prof. Bush, through which to impugn the doctrine of the resurrection,—the doctrine which Paul makes the hinge on which the whole Christian religion turns,—than our exposure of some Universalist pamphlet would entitle the author to the use of our columns for a defence.

We cannot refrain from expressing our regret that our Orthodox brethren have thought proper to add another to the list of subjects on which discussion, and freedom of speculation, and various opinions are forbidden. It is melancholy enough to reflect that the character, and office of Christ, the system of human redemption, and the nature and means of regeneration, with other great themes, have been withdrawn from the light of modern times, and chained down by forms of words, in creeds, to be forever received just as there stated. We protest against consigning the subject, of the form, and mode of the resurrection, to the same duress. It is a most interesting and solemnly important subject. It is one on which Christians have heretofore been permitted to differ—one in which much remains to be settled and ascertained—and we most earnestly beg that it may not, by being made a 'fundamental truth,' be shut out from the light of advancing intelligence in this and coming ages.

THE TRUE DIVINITY OF CHRIST.

We rejoice to find, in the New York Observer, the following passage, reprinted without credit, but evidently with approbation. If the various followers of Christ, would but devote themselves to such contemplations of the Saviour's glory, they would find that he possessed a divinity of nature, greater, and higher, than that ascribed to him, in the contrivance of the Athanasian Trinity.

THE GENTLENESS OF CHRIST.

What an expression! How much is there in that short sentence! How much to admire; how much to imitate! Christ performed great deeds such as no one ever did; but not that we should imitate *them*; He spake to the tempest, and stilled the rolling billows—but not that we should lift up our voices when the wind blows; and the thunders roll, and the waves are piled mountain high, and attempt to hush them to peace. He stood by the grave and spake; and the dead man left his tomb and came again to life—but not that we should place ourselves by the graves of the dead and attempt to restore them to life. He opened the eyes of the blind, and taught the lame man to leap as an hart, and the tongue of the dumb to sing—but not that we should imitate him in this, or attempt by miracle to give vigor to the feeble, or health to the diseased. But Christ was meek and gentle that we might be so too. Christ was benignant and kind, that we might be so too. Christ patiently bore reviling that we might do it also; he was not irritable, and uncharitable, and fretful, and envious, and revengeful—and in all these we may imitate him. His was a life of benevolence; diffusive like the light of a morning without clouds; a life undisturbed by conflicting emotions; unbroken by a harsh and dissatisfied temper; kind when others were unkind; gentle when the storms of furious passion raged in their bosoms; and tranquil and serene while all around him were distracted by anger, and ambition, and envy, and revenge. To us may the same spirit be given; and while the world around us is agitated with passion, and pride, and wrath, in our hearts may there reign for evermore 'the gentleness of Christ.'

THE POPE SUCCESSOR OF ST. PETER.

The New York Evangelist has a communication of which the following is the last paragraph:

But, in the face of all this amazing evidence, we hesitate not to say, that there is not the least evidence to be found in the New Testament, that Peter ever set foot on the soil of Rome, or even of Europe, that there is much presumptive evidence to the contrary, and that the whole story rests on a tradition of so doubtful a character, as to be utterly unworthy of historic belief. All this we propose to show, and thus to sap the very foundations of the Papacy. If it cannot be proved that Peter was bishop of Rome—the first Pope, then what an imposture is the whole system of Romanism!

WICKLIFF.

CHRISTIAN UNION.

The different denominations, in Middlesex, are united in efforts to circulate the Bible. Why not unite in all good enterprises! We trust that the few, whose interest it is to keep up prejudices and divisions, will soon be overwhelmed by the many, in every sect, who have learned to cherish charity and to love all professed Christians as brethren. The following is the list of officers of the Middlesex Bible Society:

President—Hon. William Jackson.

Vice Presidents—Marshall Rice, Esq. and Rev. E. H. Chapin.

Secretary—Rev. Amos Blanchard.

Treasurer—Daniel Shattuck, Esq. of Concord.

Executive Committee—Rev. Caleb Stetson, John Aiken, Esq., Rev. Theodore Edson, Daniel Leland and Benj. F. French, Esqrs., with the Secretary and Treasurer.

RELIGIOUS INSTRUCTION OF SLAVES.

A meeting was held recently in the city of Charleston, to consider the best means of promoting moral culture and religious improvement among the slaves, at which the Hon. Daniel Huger, U. S. Senator from S. C. presided.—Addresses were delivered by Rev. Charles Colcock Jones, of Georgia, and Rev. Dr. Fuller, of Charleston. The Charleston Observer says.

Upon this subject, for many years past, there has been a gradual increase of interest, with results far more successful than could have been anticipated. Almost the entire body of planters on the sea-coast have either made provision for the religious instruction of their negroes, or are prepared to give their cordial approval and to aid the efforts of the different branches of the Church to this end. [N. Y. Tel.

ROMAN CATHOLIC CHURCH.

The Southern Observer has the following statement:

'The present pope is Gregory XVI., whose real name is Mauro Capellari. He was born at Belluno, in the Venetian state, 1765, and is consequently 80 years old. He is the 258th pope, and was elected in 1831. The first R. Catholic bishop in the United States was John Carroll, of Baltimore, consecrated 1790. The Catholics have increased so fast by emigration from Europe, that they have now 21 dioceses, 1 archbishop, 17 bishops and 8 bishops elect; and according to the Catholic almanac of 1844, 611 churches and chapels, 461 stations, 634 clergymen, 19 ecclesiastical seminaries, 261 clerical students, 16 literary institutions for young men, 48 female academies, 60 charitable institutions, and 15 periodical publications. In Europe they have 108 archbishops, 577 bishops, and a population of *one hundred and twenty five millions;* and in the whole world it is estimated that they have a population of more than one hundred and sixty millions. Their missionary establishment consists of 71 vicariates, 9 perfections, and 3,267 missionaries. The whole Catholic population of America is about 26 millions.

Necessity of a Revival. According to the N. Y. Christian Advocate, there has been a decrease in the Methodist E. Church, during the last year, of more than *thirty six thousand members!*

MUNIFICENT BEQUESTS.

Probate was granted on the Will of the late Daniel Waldo at the Probate Court in Worcester, on Tuesday. The following is an accurate list of the munificent public donations, bequeathed by this Will. It will be seen that it differs in several important particulars from the various unauthorized statements in relation thereto, which have found their way into some of the newspapers.

To the Calvinist Society in Worcester, Dwelling House and Vestry, valued at $7,000
" Massachusetts General Hospital, 40,000
" Massachusetts Medical Society in Worcester County, for the purpose of erecting a Hospital in Worcester, 6,000
" Am. Board of Foreign Missions, 40,000
" Am. Board of Domestic " 10,000
" American Tract Society, 6,000
" American Bible Society, 10,000
" American Education Society, 6,000
" American Colonization Society, 10,000
" Leicester Academy, 6,000
" Worcester County Horticultural Society, 3,000
" Prison Discipline Society, 6,000
" Seaman's Friend Society, in N. York, 6,000
" Same in Boston, 6,000
" Massachusetts Eye and Ear Infirmary, 6,000
" Bangor Theological Seminary, Maine, 6,000
" Windsor Theological Seminary, Connecticut, 6,000

$180,000

SECULAR INTELLIGENCE.

WEEKLY SUMMARY.

☞ Sir Robert Peel, in a recent speech in Parliament, stated that the whole number of vessels condemned for being concerned in the slave trade, since 1819, was 6,398. Of these, only 13 were French vessels; but two French vessels have been detected in the trade since 1831. This circumstance is very striking, and highly honorable to the French character.

☞ The extension of the colonies of free colored people from America, along the coast, an object which the late noble bequest of Mr. Waldo will enable the colonization society to accomplish, and the concentration of such numerous armed fleets upon the African seas, will, it is to be hoped, operate effectually in restraining and reducing the slave trade. By the recent treaty between France and England, each power is bound to keep at least 26 vessels of war on that station. By the treaty of Washington the United States are bound to keep a force of 80 guns there also. Mutual arrangements are made in reference to the practice and mode of search, which will render these measures effective. The presence of such numerous armed vessels, all along the slave coast, will render the transportation of slave cargoes extremely difficult, if not impossible. They will exercise an influence upon the native tribes, preventing mutual wars, thereby drying up the fountain of supply, and leading them to turn their thoughts to other occupations than capturing persons from each other for sale. The colonies will be rendered secure and powerful by the aid always at hand in the squadrons of their own or of friendly nations; and the demand they will create for such naval stores and articles of consumption as the settlements can supply, will impart a life, and diffuse a prosperity, and a circulation of money, which will ensure the rapid growth of the colonies in wealth and business, and fulfil the most sanguine hopes of the philanthropists who founded them.

☞ The extreme heat of the middle of last month is said to have led to extensive fires in the woods between the northern States and Canada. Some settlements have been destroyed.

☞ The receipts of the United States Treasury for the quarter ending July 30th, were $6,762,182-53. $6,201,360 from customs. Expenditures during the quarter, $4,973,065 42.

☞ The growth of the Pennsylvania mining and manufacturing interests is rapid, and the completion of her public works and re-establishment of her credit will reveal her mighty resources. The transportation, on the Reading railroad, in one week, in two successive years, shows the increase of business.

	1844.	1845.
Coal tonnage, tons,	10,828	25,197
Passengers, toll, freight,	$15,313	30,257

☞ The finances of the city of Boston are as follows:

The amount of net revenue received into the treasury during the year, including the balance remaining from the preceeding year, was $1,078,057; the payments amounted to $859,575; and the balance in the treasury May 1, 1845, $130,872.

The principal sources of revenue were direct taxes, which produced $720,001; lands, bonds, and mortgages, $112,644; and rents, $52,595. The amount of taxes assessed in 1844, was $744,-210; of which $710,701 were assessed on real and personal estate, at the rate of 6 mills on a dollar of the valuation. The valuation of real estate was $72,048,000, and of personal, $46,402,300; total $118,450,300. There was besides assessed on 22,339 polls, at $1,50 each, $33,508.

The receipts for lands, were chiefly for sales of a lot of 14,962 12 feet on Market square, sold to the Maine Extension Railroad for a depot, at $45,-000; Brown's wharf on Commercial street, sold for $51,300, of which $11,300 are paid, and $40,-000 are due on mortgage; $17,727 for land west of Pleasant street, $8,959 for Neck lands, of which 290,322 feet have been sold for $135,584, which is mostly unpaid; and $5,440 for land on Fort Hill.

The receipts for Rents are for Stalls, Cellars, Chambers, Stands, &c., in Quincy Market, $25,-096; Stores, Cellars and Chambers in Faneuil Hall $6,800; City Wharf, $10,000; Old State House, $61,53; and U. S. Court Rooms, $3000.

The principal payments were the following; 1st, on account of the principal of the city debt, exclusive of temporary loans, $274,960; 2d, interest $70,975; 3d, Public Schools, $214,919, viz—for salaries of instructors, exclusive of those of the Primary schools, $89,005; School Houses, $64,598; Primary schools, including salaries of teachers, fuel, &c. $40,198; and contingent expenses of schools; 4th, Fire Department and Reservoirs, $42,623; 6th Internal Health department, including collecting and carrying out of the city House offal, sweeping streets, and &c., with sewers and drains, $41,956; 7th, Lamps, $24,749; 8th, Watch, $47,905; 9th, Widening streets, 57,108; 10th, Paving and Repairs of streets, $38,732; 11th, Police, $9,762; 13th House of Industry, $29,151; 14th, Overseers of the Poor, $15,000; 15th Lunatic Asylum, exclusive of receipts and new building, $8,326; 16th, Salaries of City Officers, $37,176; 17th, Expenditures for the County of Suffolk, $37,609, and 18th, the City's proportion of the State tax of $75,000, $25,488. Besides these there are a variety of smaller items, among which are expenditures in attempting to procure a supply of pure water, $3,116; Celebration of 4th of July, $3,679; Printing and Stationery, $3,788; Advertising and newspapers, $900; public Buildings, $4,322; Bridges, $3,187; the Common and malls, $1,019.

☞ The German population of the United States is estimated at about a million and a half—a million of them being Catholics.

☞ The cost of the Florida war, amounting to about $40,000,000, would have built a railroad from St. Louis to the mouth of Columbia river.

☞ In the twenty-two Cantons of Switzerland there are 1,278,100 Protestants, 865,400 Catholics, 61 monasteries, and 59 nunneries.

☞ There has been another large and destructive conflagration in St. John, N. B. About 40 buildings in the business part of the city were burned. Loss of property probably over 300,000.

Slave Trade Cases. Capt. Peter Flowery, of the schr. Spitfire, has been sentenced to five years' imprisonment in the *Salem* jail and a fine of 2,000. The Post states that the opinion of the Court on the motion for a new trial was announced on Thursday, Judges Story and Sprague both being present. The motion was overruled and the prisoner called on to say whatever he had to offer on the question of sentence. Captains Bartol and Brewer testified that they had known him several years, and that he had always borne an excellent character as a man and an officer.

P. W. Chandler, Esq., junior counsel, eloquently addressed the court at length in mitigation of sentence, and Col. Rogers, senior counsel, added a few important suggestions to the same end.

In passing sentence, as we learn further from the Post, Judge Sprague remarked that he did not see how any intelligent jury, upon the evidence submitted to them, could have arrived at any other conclusion than that of the prisoner's guilt, in aiding to fit out a vessel to be engaged in the slave trade. The offence was not committed under any sudden temptation, like many ordinary offences, which follow the temptation, without time for reflection.—The origin of his offence was a cold, deliberate calculation of pecuniary gain. He could scarcely see a palliating circumstance in the whole transaction. It was above the medium of guilt contemplated in the statute, but as the jury had recommended him to mercy, and that recommendation was entitled to respect, a medium punishment only would be awarded. His honor then announced the sentence to be five years' imprisonment and 2,000—the maximum punishment being seven years' imprisonment and 5,000 fine, and the minimum, three years and 1,000.

Col. Rogers, suggested, that on account of the unhealthy nature of the Boston jail, the sentence might be executed in some other jail, and he named the one in Salem. The district attorney acceded to the suggestion, and the prisoner was accordingly ordered to be committed to the Salem jail, and he was declared to be in the custody of the U. S. Marshal. [Salem Register.

☞ At the Worcester depot in this city, on Saturday, August 2d, the cars came in contact with the Weymouth stage. Mr. Lewis Holmes, of East Weymouth was killed, on the spot, and another passenger very badly injured. The same day, a lad of nine years of age, named Davis, son of the Captain of the Eastern Railroad ferry boat, was instantly killed at the car house at East Boston, by falling under the wheels of the baggage cars.

☞ The editor of the New York Evening Post, Bryant the poet, in describing Edinburgh, says, that 'not a house exists in it, of wood or brick,' but that it is wholly built of stone. He represents the Free Church as very flourishing, while the portion that remains in the national establishment is comparatively lifeless and declining. He expresses the opinion that Sir Robert Peel's government has lost many friends by the Maynooth grant.

☞ The iron steamer Bangor, to ply between that city and Boston, has arrived here from Philadelphia and Wilmington, at which latter place she was built. She is said to work well.

☞ The Jesuit question is agitating France, as well as other parts of the world. It requires all the tact of Louis Phillippe to manage it.

☞ The Ocean House, at Newport, R. I., was destroyed by fire on the afternoon of Sunday, the 3d. The baggage of the boarders was saved. There were at least 350 strangers there at the time. A highly esteemed citizen of Newport, S. F. Gardner, Esq., was buried under the ruins of the burning building.

Population of Worcester. We learn from the *Worcester Spy* that, by a census recently taken, the population is 11,556. In 1840 it was 7,497—increase in the last five years 4,058, or 54 per cent.! The increase of the last five years is 734 greater than in the preceding ten years, and almost equal to the whole population of the town in 1830, while it is believed to be going on at the present time in a greater ratio than at any former period. In the Hospital for the Insane there are 328 patients, of whom 14 belong to Worcester, and 84 persons in the families of the officers and assistants —total number of inmates 412.

The Rev. Dr. Sharp preached two sermons to his society, in Boston, on Sunday, on occasion of his late visit to Europe, and return to his people. The house was filled by a very large concourse of people, who listened with much interest to the word, as it fell from the venerable man. At the close of the evening service, an original Hymn, 'Our Pastor's Welcome Home,' was sung by the choir.

The Boston Post says that the Rev. Dr. Lowell, on the fortieth anniversary of his settlement over the West Boston Church, preached on Sunday forenoon, a sermon abounding with interesting reminiscences of his pastoral charge. He selected for his text, the same passage on which he founded his first discourse, delivered nearly half a century ago:—Philippians iv. 4.—'Rejoice in the Lord always; and again I say, rejoice.'

☞ Several interesting communications are necessarily postponed. The increasing number of our correspondents makes it necessary again to urge all to study to be brief.

☞ AMERICAN INSTITUTE. The next Annual Meeting of the American Institute of Instruction will be held at Hartford, Ct., commencing on the evening of the 21st inst. The Introductory Lecture will be delivered by Rev Joel Hawes, D. D. of Hartford. The Session will continue from three to four days. Lectures are expected from Prof. Chas. Brooks of Boston, Prof. E. D. Sanborn of Hanover, N. H., Henry Barnard, Esq. of Hartford, Hon. Salem Town of Aurora, N. Y., George S. Hillard, Esq. of Boston, and others equally distinguished as educators and friends of the cause. In addition to the lectures there will be discussions of various educational topics. Arrangements have been made to render the meeting one of unusual interest. SAMUEL S. GREENE,

Boston, Aug. 9. 1845. 2w§ Rec. Sec'y.

AMERICAN UNITARIAN ASSOCIATION

The Treasurer acknowledges the receipt of the following sums:—

From the Auxiliary Association in Sterling,	$17 00
From Hon. Samuel Hoar of Concord, Donation,	20 00
From the Auxiliary Association in Nashville, N. H.,	15 00
From Rev. Mr. Peabody's Society in New Bedford,	362 00
From Rev. Mr. Tilden's Society in Concord, N. H.,	23 49
From Auxiliary Association in Baltimore,	24 75
From Mrs. Esther Townsend, New Ipswich, N. H., for Western Missions,	1 00
From Rev. Mr. Rice's Society in Mendon,	10 00
From Rev. Mr. Stone's Society in Sherburne,	11 81
From Deacon James Draper of Wayland, Donation,	10 00
From Hon. C. H. Atherton of Amherst, N. H., Annual Subscription for Missions,	20 00
From Henry B. Rogers, Esq., of Boston, Annual Subscription for Missions,	50 00
From Mr. E. A. Chapman of Cambridge, Annual Subscription,	5 00
From an Individual in an Orthodox Society, for the promotion of Unitarianism,	20 00
From a Friend in Roxbury,	2 00
From the Auxiliary Association in Natick,	10 00
From the Auxiliary Association in Hubbardston,	12 00
From Hon. Joseph Story, Annual Subscription,	5 00

☞ THE DEDHAM ASSOCIATION will meet at the Rev L. Maynard's, in East Needham, on Tuesday, 12th inst, at 2 o'clock, P. M.

a9 RALPH SANGER, Scribe.

☞ FRANKLIN EVANGELICAL ASSOCIATION will meet on Monday, 11th inst, at the house of Rev D. Huntington, in Hadley.

a9 Per order of the Scribe.

☞ NOTICE TO UNITARIAN CLERGYMEN. If any Minister, or one who has been a Minister of the Unitarian faith, has failed to receive a Circular letter containing a Protest against American Slavery, drawn up by a Committee appointed for the purpose, he is requested to inform the undersigned as soon as possible by mail, and a copy will be immediately sent to him.

Medford, Aug 2, 1845. C. STETSON.

☞ FIRST CHURCH IN SOMERVILLE. The Services connected with the Dedication of the First Church in Somerville will take place on Wednesday, September 3d, at 3 o'clock, P. M.

The Clergy and laity are respectfully invited to attend on the occasion.

MARRIAGES.

In this city, 17th ult, by Rev Mr Watson, Mr Samuel Andrews to Miss Sarah Ann, daughter of M. S. Parker, Esq.

By Rev Mr Streeter, Mr Edward Salter to Miss Martha A. Tuttle.

Mr James Gillies to Miss Jennett Ogilvie, both of Danvers.

4th inst, by Rev Mr Neale, Mr George Current to Miss Anne Spencer.

In Charlestown, 31st ult, Mr Wm. Murray, of Boston, to Miss Mary B. Edmands of C.

In Salem, on Sunday evening, by Rev Dr Brazer, Mr Enos Dodge to Miss Eliza Ann Rowell.

In Newbury, Mr Moses Plumer to Miss Elizabeth Sargent.

In Petersham, 29th ult, Mr David J. Weeks of Worcester, to Miss Martha Ann Mason of P.

In Springfield, 30th ult, Rev A. A. Folsom to Miss Mary S., daughter of Marvin Mudge, Esq. of Ct.

In Brooklyn, L.I., Mr Charles T. Griffin of Worcester, Mass, to Miss Sarah E. Gay of Boston.

DEATHS.

In this city, on Sunday morning, Miss Phebe Jane, daughter of Capt James Garland, 21.

24 inst, Mrs Sally Turner, 59½.

1st inst, of consumption, Sylvester Welch, 56.

In Roxbury, 4th inst, Ann Maria, eldest daughter of Wm D. Seaver, 17 yrs 8 mos.

1st inst, Mr George Merriam, 25.

In Charlestown, 2d inst, Mr Seth C. Lane, formerly of Poland, Me, 37.

In Brighton, suddealy, John H. son of George R. and Eliza Ann Hichborn, 3.

In Bedford, 4th inst, Joel Fitch, Esq. 51.

In Plymouth, suddenly, of disease of the heart, Jas. Bartlett, Esq. 59.

In East Cambridge, 5th inst, Nowell Smith, 58.

In Dedham, 2d inst, Mrs Margarett Griggs, of Roxbury, 73.

In North Chelmsford, 4th inst, Mr William Henry, son of William Adams, Jr., 21 yrs 8 mos, a graduate of Harvard University.

In West Boylston, 31st ult, widow Marcy Merrifield, 89.

In East Abington, 19th ult, Micah Pool, Esq. 73.

In Reading, on Sunday morning, David Emerson, Senior, 83.

In Providence, 2d inst, Rev Arthur Granger, 42.

In York, Me., 30th ult, Mr Jeremiah Linscott, 45; he dropped dead in his pasture.

☞ Whole number of deaths in Boston, for the week ending Aug 2, 46. Males, 27; Females, 19; Stillborn, 6.

Under 5 years, 22; between 5 and 20 years, 5; between 20 and 60 years, 13; over 60 years, 6.

NEW IPSWICH ACADEMY. The Fall Term of 11 weeks will commence on Wednesday, Aug. 27. The Trustees and Teachers of this Institution aim to give it a character for thoroughness of intellectual discipline. That training of the mind is regarded as most successful, which best disciplines it to habits of attention and earnest thought—such habits as will enable and dispose the scholar to continue his education through life.

Besides the more common branches of education, instruction will be given in Drawing, Needlework, and Music.

Board from $1,25 to $1,50 per week.

Tuition.—English Branches, $3,50; Languages, $4; Drawing and Needlework, $2 each; Music, including use of the Piano, $7,50.

EDWARD A. LAWRENCE, Principal.

New Ipswich, N. H., Aug 9, 1845. 3w

DAY SCHOOL FOR YOUNG LADIES IN ROXBURY. The next term of the subscriber's School will comence on Monday, Sept. 1st, 1845.

Rooms corner of Zeigler and Warren streets, Roxbury. D. GREENE HASKINS.

aug9

SUMMER READING LIST! The Salamander, a Naval Romance, by Sue, 25c; The Jesuit, illustrating the principles and practices of the celebrated society of the Jesuits, by C. Spindler, 25; Therese Dunonyer, by Eugene Sue, 25; Autobiography of Heinrich Stilling, 25c; Western Side Saddle Scenes, 31c; History of the Oregon Territory, 25; Wyandotte, a Tale by J. Fennimore Cooper, 50; Ingoldsby Legends, 50; Warwick Woodlands, by Frank Forester, 25; A Bowl of Punch, by Punch, 50; Silvio Pellico, or My Prisons, 25; Ellen Woodville, 50; Democratic Review, for July and August, each 25c; No 16 Harpers' edition Wandering Jew; A Chance Medley of Light Matter, by J. Cooley Grattan, 25; Lyell's Travels in North America, 75; No 17 Library of Choice Reading; American Review for August, 42c; Trials of Margaret Lindsay, paper 37½, cloth, 62½c, &c. &c.

SAXTON & KELT, Publishers,

aug9 133 Washington st.

NEW HYMN BOOK. *Second Thousand.* A collection of Psalms and Hymns for the Sanctuary, compiled by Rev Geo. E. Ellis for the Harvard Church Society in Charlestown, Mass. Clergymen and others can obtain copies for examination of the Publishers, JAMES MUNROE & CO., 2 School st, up stairs. a9

LYELL'S TRAVELS IN NORTH AMERICA. Travels in North America, by Chas. Lyell, Esq. the Geologist, 75 cents. Cottagers of Glenburnie, by Mrs Hamilton, 25c.

For sale by JAMES MUNROE & CO., 2 School street, up stairs. ag9

APPRENTICE WANTED. An Apprentice, somewhat acquainted with the business, is wanted at this Office. Apply immediately. a2

CARLYLE'S MISCELLANIES. A few copies of the Critical and Miscellaneous Essays, by Thos Carlyle, 4 vols thick 12mo, neat cloth, price $5 the set.

For sale by JAMES MUNROE & CO., 2 School st, up stairs. aug9

SCHOOL FOR YOUNG LADIES. The Fall Term of the subscriber's School for Young Ladies, will commence in convenient and pleasant Rooms, at the Warren street Chapel, on September 15th.

The usual branches of a liberal English Education are taught, viz: Reading, Spelling, Grammar, Geography, History, Natural Philosophy, Moral and Intellectual Philosophy, Natural Theology, Botany, Chemistry, Writing, Arithmetic, Algebra, Geometry, Book-keeping, &c.

Instruction is also given in the French, German, and Latin Languages; and, if desired, in Needle-work, Drawing and Music.

The School is well furnished with Philosophical Apparatus, and a large and excellent Library. Lectures are frequently given upon useful and interesting branches of science.

Applications for admission can be made until September 15th, at No 60 Pleasant st, and after the above date, at the School Rooms.

Tuition.—Pupils twelve years of age and over, $12,50 per term; from ten to twelve, $10; under ten years, $8. WILLIAM P. JARVIS.

References.—Hon Josiah Quincy, Pres. Harvard University; Hon. Wm. Minot, Rev. John Pierpont, Rev Hubbard Winslow, Rev. Wm. Tappan, Rev. Charles F. Barnard, Rev. Frederick D. Huntington, Rev. Robert C. Waterston, Dr. George C. Shattuck, Perez Gill, Esq., Edmund Jackson, Esq., John G. Rogers, Esq., George Savage, Esq., Gideon F. Thayer, Esq., Robert B. Williams, Esq., Ammi B. Young, Esq. aug2

CHRISTIAN HYMNS; FOR PUBLIC AND PRIVATE WORSHIP. Compiled by a Committee of the Cheshire Pastoral Association. Second Edition.

The publishers respectfully ask attention to this new Collection of Hymns for the Societies of the Unitarian denomination. The highest compendations have been bestowed upon it by those by whom it has been examined, and who are well qualified to judge of its value.

Among the peculiar merits of this Collection are—the very large number of its Hymns, much larger than that of any other of our books—its great variety of subjects, and number of hymns under each head—its systematic arrangement—'the good taste of the selection, and the large number of beautiful pieces, which are in no similar work'—'its hymns suited to all the occasions on which Christian worshippers are drawn together,' occasions which in other collections have not been considered—and lastly, its low price.

As an evidence of the estimation in which the 'Christian Hymns' is held, we are permitted to give the following:

[Extract from a letter by Rev Dr Francis, of Cambridge.]

'I have looked through the book with great satisfaction; and I feel that our community are under much obligation to the Committee of the Cheshire Pastoral Association' for this very valuable contribution to the beauty and interest of public worship. I find in your collection many hymns that are new to me, and—what I should hardly have expected—are likewise among the best that I have ever seen. The selection is made with great good taste, and with a judgment that happily provides some fitting strain of sacred poetry for every occasion and subject. The number of hymns is large, but I think none too large; and it is surprising how few poor ones there are among so many.'

The following Societies have already introduced the 'Christian Hymns' into their Churches:—

Bromfield Society, South Boston, Mass.
Rev Mr Stearns's do, Hingham, Mass.
Rev Mr Coe's do, East Medway, Mass.
Rev C. Palfrey's do, Barnstable, Mass.
———— Chapel, Taunton, Mass.
———, Hopkinton, Mass.
Rev Mr Leonard's Society, Dublin, N. H.
Rev Mr Livermore's do, Keene, N. H.
Rev Mr Whitwell's do, Wilton, N. H.
Rev Mr Cutler's do, Peterboro', N. H.

Societies about furnishing themselves with Hymn Books, are requested to send to us for copies of the above for examination.

CROSBY & NICHOLS, Publishers,

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MONTHLY MAGAZINE, for August. Contents—A Case of Conscience; Bush on the Old Testament; The Well of Baca; Glimpses from a Country Window; God's Providence in the Waters; A Sermon by Rev A. P. Peabody; The Cicadd; A Hint to Sunday School Teachers. *Intelligence.*—Installation at Sudbury, Mass; Do at East Lexington; Annual Visitation of the Cambridge Divinity School; Items.

Just published, by L. C. BOWLES, 118 Washngton street. ag2

SAXTON & KELT, 133 Washington street, Boston, have published—The Loves of the Angels, a poem, by Thomas

POETRY.

NO MORE.

No more! a harp-string's deep, sad, breaking tone,
A last low summer breeze, a far-off knell,
A dying echo of rich music gone,
Breathe through those words,—those murmurs of farewell,—
No more!

To dwell in peace with home affections bound,
To know the sweetness of a mother's voice,
To feel the spirit of her love around,
And in the blessing of her age rejoice,—
No more!

A dirge-like sound!—to greet the early friend
Unto the hearth, the place of many days;
In the glad song with kindred lips to blend,
Or join the household laughter by the blaze,—
No more!

Through woods that shadowed our first years, to rove,
With all our native music in the air;
To watch the sunset with the eyes we love,
And turn and meet our own heart's answer there,—
No more!

Words of despair!—yet earth's, all earth's, the woe
Their passion breathes,—the desolately deep!
That sound in heaven,—O, image, then, the flow
Of gladness in its tones!—to part, to weep,—
No more!

To watch in dying hope affection's wane,
To see the beautiful from life depart,
To wear impatiently a secret chain,
To waste the untold riches of the heart,—
No more!

Through long, long years to seek, to strive, to yearn
For human love, and never quench that thirst;
To pour the soul out, winning no return,
O'er fragile idols, by delusion nursed,—
No more!

On things that fail us, reed by reed, to lean;
To mourn the changed, the far away, the dead;
To send our searching spirits through the unseen,
Intensely questioning for treasures fled,—
No more!

Words of triumphant music! bear we on
The weight of life, the chain, the ungenial air;
Their deathless meaning, when our tasks are none,
To learn in joy;—to struggle, to despair,—
No more!

[Anonymous.]

STANZAS.

Why are springs enthroned so high,
Where the mountains kiss the sky?
'Tis that thence their streams may flow,
Fertilizing all below.

Why have clouds such lofty flight,
Basking in the golden light?
'Tis to send down genial showers
On this lower world of ours.

Why does God exalt the great?
'Tis that they may prop the state;
So that toil its sweets may yield,
And the sower reap the field.

Riches, why doth he confer?
That the rich may minister,
In the hour of their distress,
To the poor and fatherless.

Does He light a Newton's mind?
'Tis to shine on all mankind.
Does He give to Virtue birth?
'Tis the salt of this poor earth.

Reader, whosoe'er thou art,
What thy God has given, impart:
Hide it not within the ground;
Send the cup of blessing round.

Hast thou power?—the weak defend;
Light?—give light: thy knowledge lend;
Rich?—remember him who gave;
Free?—be brother to the slave.

Called a blessing to inherit,
Bless—and richer blessings merit:
Give—and more shall yet be given:
Love, and serve—and look for heaven.

[Amulet.

LINES

By a Protestant on Father Marquettee, the explorer of the Wisconsin and Mississippi Rivers.

His solitary grave was made
Beside thy waters, Michigan!
In thy forest-shade the bones were laid
Of a world-wandering man.
Discoverer of a world! he sleeps,
By all the world unknown,
No mausoleum marks the spot,
Nor monumental stone.

He died alone! No pious hand
Smoothed down the pillow for his head;
No watching followers reared the tent,
Or strewed the green leaves for his bed.
His followers left the holy man
Beside a rustic altar kneeling—
The slanting sunbeam's setting rays
Through the thick forest branches stealing.

An hour had passed—and they returned,
They found him lying where he knelt
But oh! how changed! the calm of death
Upon his marble features dwelt.
Even while he prayed, his living soul
Had to its native heavens fled;
Whilst the last twilight's holiest beams
Fell like a glory on his head!

MISCELLANEOUS.

ANDOVER THEOLOGICAL SEMINARY.

Seldom, if ever, has a solitary ride been pleasanter than mine of a Saturday afternoon from Newburyport to Andover. The morning had been hung with clouds and some showers had fallen, to quell the dust and purify the air; the sun was now out and the cool breezes from the sea fanned me gently, as with a boy, a book and a horse I left the old town and struck across the country.

I had just come up from the tomb of Whitefield; a shade of sadness, such as one feels after leaving friends, was over me; so that neither the book in my hand nor the bright world around me, drew my thoughts like the scenes through which I had just passed. That visit to the sepulchre was working in me, and thoughts not to be spoken—thoughts of holiness, of seraphs, of fellowship with God and the good, the dead and the living—were the thoughts that possessed me, so that the page in my hand, and the page of nature were for a time unread.

Was there pleasure in this spiritual intercourse with others and other worlds? Yes, verily. And in the consciousness that the Father of spirits was with my spirit, and that such thoughts as I love were doubtless the breathings of kindred spirits whom I might never meet till heaven is our home, and 'seeing as we are seen' our undying joy, there was such a soothing pleasure as words seldom compass; and really for a rarity, I began to think it was good to be alone. The fact is that I have always thought

> 'The remark was shrewd
> 'How sweet—how passing sweet is solitude,
> But grant me still a friend in my retreat,
> Whom I may whisper, '*solitude is sweet.*''

I woke from my reverie and dwelt with a glowing heart on the rich landscape through which I was riding. It was a bright and beautiful world; and I had not to look 'beyond the swelling flood' to say 'sweet fields stand dressed in living green;' they were all around me, scarcely less lovely than before the mildew of sin fell on them. As we drove along through this rolling country, I was struck with the peacefulness of repose that marked the New England homes I was passing. Neatness, order, taste was at every house, and few doors are barred at night, to keep men out. A bush loaded with buds and opening roses hung gracefully and temptingly beneath the open windows of a cottage by the road side, and stopping the carriage I stepped out to beg a few flowers. The door was wide open, and I knocked, but no one was at home: I walked around the house, and would have gone through it but for the sanctity of a home thus left and trusted; and finding no one to give me what I knew I would have been welcome to, I went back to the carriage, and left the roses blushing 'at the praise of their own loveliness,' not at the rude touch of a stranger's hand.

But I do beg the reader's pardon for all that I have written above. We sometimes get into the way of dreaming on paper, and waking find it *there*; and hating to blot a sheet we let it go. So it is with me, as my readers have too much cause to know. It was nearly sunset when we reached Andover; a place which I had never visited; just the place for which it has been set apart: a plain upon a hill: commanding a wide and glorious prospect below: swept by the purest airs of heaven, and shaded by great trees, silent and solemn as if conscious that the ground upon which they stand is holy.

I had scarcely found quarters in the 'Mansion House,' before a pressing invitation that left me no liberty to refuse, made the willing guest of one whose refined attentions would be more openly acknowledged here, were it not that he and his would think their kindness ill-returned by public mention of that which the heart only should record.

The evening was spent in the library of the Seminary, and in the company of some of the venerable professors. The Institution is thoroughly officered; having at this moment five professorships permanently endowed and well filled. Dr. Woods in Didactic Theology, Emerson in Church History, Stuart and B. B. Edwards in Biblical Literature, and Park in Sacred Rhetoric, is an array of names not unworthy of New England. These men have varied excellences of private character as well as attainments, presenting to the future preachers who sit at their feet a rare constellation of features, moral and intellectual, which they cannot fail to study and to feel.

As this is the oldest Theological Seminary in the country, I am sure, that my readers will be interested in reading some reminiscences of its early history which I gathered chiefly from conversation during this visit.

In the winter of 1807, Rev. Samuel Spring, D. D., of Newburyport, Mass., invited the Rev. Mr. Woods (now Dr. Woods of Andover) of Newberry the old town out of which the city has been taken, to meet at his house with Moses Brown, and William Bartlett, Esqrs., parishioners of Dr. Spring and opulent merchants of Newburyport. Dr. S. had often conversed with these gentlemen, neither of whom was a professor of religion, upon the importance of devoting a portion of their rapidly accumulating wealth, to the glory of God to whom they were so largely indebted. They now came together to consult in reference to some plan of permanent and extensive usefulness to be accomplished by their united contributions. The idea of founding a school for theological instruction was then presented, and they were asked if they were willing to undertake it. They consented and asked what it would cost. Dr. Spring proceeded to figure it up, on the supposition that there might be twelve students; these students and the professor to be supported; he estimated the endowment of the whole at $50,000. Mr. Bartlett expressed surprise at the sum proposed, he asked Mr. Brown how much he would give; Mr. Brown told him to name; no; Bartlett answered 'you say what you will give and I will give the same.' Brown said he would give $10,000. 'Why didn't you say $20,000 said he, and I would have done the same. They each subscribed $10,000 on the spot, and the next day Dr. Spring went to Salem to see John Norris Esq., also a rich merchant, not a professor of religion though hopefully a pious man, and having laid the plan before him solicited his co-operation. Mr. Norris said that he should prefer to contribute for Foreign Missions. They separated for the night, and the next morning Mr. Norris said to Dr. Spring, 'my wife tells me that your object and that of Foreign Missions are one and the same.' Certainly, for how can there be missionaries unless we educate men for the work. Mr. Norris immediately gave his obligation for $10,000 payable on demand. It is worthy of record to the praise of this honest man, and as an example that ought not to be lost on the men of our times, that Mr. Norris immediately went to the Bank, and drew out $10,000 *in specie*, saying that silver and gold, not paper money, were given to the Lord; had it put up in kegs and taken to his bed chamber where he dedicated it daily to the service of God by praying over it, for a year and a half, before it was called for, and when it was at last wanted for use he offered to pay the interest on it for the *eighteen months* since his note was given! That was a man!

On the same day on which Dr. Spring came to Salem, Dr. Woods went to Charlestown to consult with Dr. Morse on the same subject. He laid the subject before Dr. M., when to his surprise Dr. Morse told him that the thing was all fixed; that the Trustees of Phillips Academy at Andover, of which he was one, were on the eve of establishing such a school; that Mr. Abbot of Andover had appropriated $20,000 for the purpose and Madame Phillips was prepared to contribute to the same object. Here was a serious difficulty. One Seminary was greatly needed, but two were not. And there was little prospect of uniting the two projects, for Dr. Spring and Dr. Emmons (who was with him in the enterprise,) were strong Hopkinsians, and the Andover gentlemen, Mr. French, Dr. Pearson, Mr. Abbott, and Dr. Morse of Charlestown were not. After much counsel and prayer, the difficulty was adjusted by drawing a creed to be signed by the professors, and by the appointment of a Board of Visiters with power to remove professors for adequate reasons. Then a new difficulty arose; each party wanted to endow the professorship of theology, and appoint the man, and so strong was the feeling on this point, that for some time it threatened the defeat of the whole scheme. But to the surprise of the Newburyport men, Mr. Abbott went forward, endowed the professorship and nominated Dr. Woods to the post. As he was also the man of the other party's choice, there was no possible objection, and Dr. Woods being a man of decided Calvinistic views, yet not an ultra Calvinist, the appointment was universally acceptable. The Newburyport, gentlemen now returned the compliment by naming Dr. Pearson of Andover to the chair of Sacred Literature. Mr. Bartlett then endowed a Professorship of Sacred Rhetoric, and having engaged Dr. Griffin to take the chair, he erected a house for him that cost $20,000. One building was erected mainly by the liberality of Madam Phillips. Mr. Bartlett erected the chapel, and subsequently Dr. Woods wrote him a letter, setting forth the necessities of the Seminary, which had grown to be so great a concern, that more rooms for students were needed. Mr. Bartlett did not answer his letter, but some time afterwards Dr. Woods observed some laborers digging, and going out to learn what they were at was told that Mr. Bartlett had sent them to put up another college building. He actually had the brick made at Newburyport, and transported with great care, nearly twenty miles, to Andover, and thus put up the third of the three buildings, which now afford such excellent accommodations for students. At his death, Mr. Bartlett left $50,000 to the Seminary, having previously appropriated at least $100,000 to the same object. Mr. Abbot left $10,000 to found scholarships; Miss Waldo, of Worcester left $7,000, as a fund for the library.

The first class closed its studies in the Seminary in the year 1809. There but *four* students at any time in this class, and two of these died in the Seminary, one of them did not pursue the ministerial work, and one, Luther Hart, became a useful preacher. He died in 1834. This was the small beginning of Andover Seminary! What has it since accomplished! It has sent forth nearly *one thousand* (972) young men to proclaim the gospel of the Son of God.

[N. Y. Observer.

ONTARIO, OGDENSBURGH, ST. LAWRENCE RIVER.

"OGDENSBURGH, N. Y., July 21, 1845.

MY DEAR MAIL:—Still on the wings of steam. After stopping a short time in the morning at Oswego, where we left many of our passengers to take the Oswego Canal for Syracuse, and thence the Lord knows where, we started for this place where we arrived last evening about 8 o'clock, a distance of 150 miles, over the Lake and down the St. Lawrence. On our way we touched at several villages, and among them was Sackets Harbor, a place somewhat noted in our last war.

Along the shore of the Lake between Oswego and Sackets Harbor, houses are scattered, and farms occasionally appear to our view, but the land is not in a high state of cultivation. I have lost sight of the luxuriant fields of wheat which have greeted my eyes for so many scores of miles. On this shore there is much fine woodland, and the trees grow quite on the verge of the banks. In many places the shore is bound by lime stone, the kind of rock which prevails through this section of the country, and of which many of the buildings are constructed. The land is very level, and many portions of it rich and productive. There are quite a number of beautiful Islands dotting the Lake, and making up a very picturesque prospect. Some of these are inhabited.

Sackets Harbor is situated in Black bay, and contains in the neighborhood of 2000 inhabitants. There are stationed here at Madison Barracks, a solid range of stone buildings of very neat appearance, about 150 soldiers, who have not only a very pleasant but exceedingly health location. There is also here an unfinished vessel of war, belonging to Uncle Sam, which was pierced for 120 guns, but it will not, I hope, ever become necessary to finish it. This is the best harbor on the Lake. Two Forts, erected here during the last war, are now in ruins.

We entered the river St. Lawrence, (or the Iroquois, as the Indians always called it, and the name ought to have been preserved) in the afternoon. The day was exceedingly fine, and the water smooth as a mirror. As we leave the Lake, (Ontario, an Indian name signifying the "Lake of Storms,") we enter upon what is more properly called the Lake of a Thousand Islands, for between Kingston, which stands at the foot of Ontario on the British side, and Brockville, in the same jurisdiction, ten miles above this village, there are by actual count sixteen hundred Islands. In many places the river is five or six miles wide, and as you pass, you see nothing but little Islands, the greatest being Long Island, 20 miles long and dividing the American from the British channel or passage. This sail down this mighty river among these thousand Islands affords one of the most beautiful and enchanting prospects made by trees, land, rocks and water, I ever beheld. It is true the weather was very fine and the time of day favorable, yet at any time this passage affords a most splendid and magnificent view.—To us it appeared more beautiful than any painting, and yet it looked like a brilliant fancy sketch of some skilful landscape painter. The water is clear as amber, and when we passed over it, not a breeze ruffled its clear, polished surface. Every tree, rock, and other object upon each Island of the thousand, we were passing, was distinctly and beautifully reflected in the deep, clear bosom of the river. I have never witnessed any thing like it. It seemed more like a fairy scene than any thing earthly. I'm no enthusiast, and not easily transported beyond cool and calm reason, but this enchanting scene did make me feel as if I had gone by steam, or some other power, to other and brighter lands than this globe affords. And I was not alone in this dream of Elysian fields, for every one on board had precisely the same sensations. Many of the ladies were so much enchanted that they almost lost the power of speech, standing in "expressive silence."—Capt. Child, the commander of the Niagara, told me he never saw the scene more beautiful, and was very glad his company had so favorable a time to witness the beauties and wonders of this great outlet of our inland seas. While the Falls of Niagara fills one with terror, and makes the nerves tremble with awe and the blood to creep coldly about the heart, this scene makes one feel as if he were suddenly transported to fairy lands. It excites no terror, but all is calm beauty, peace and delight. But I will not attempt to describe this beautiful and enchanting scene. It must be witnessed, and on such a day as I saw it, before it can be appreciated; for language is wholly inadequate to give any thing like a correct idea of its beauty.

Ogdensburgh is a fine village, situated at the mouth of the Oswegatchie river, on the American side of the St. Lawrence, opposite to Prescott on the Canada side, and contains about 3000 inhabitants, several churches, and some fine houses and stores. The streets are very wide and laid out at right angles, and some of them paved. Here is the foot of sloop navigation, although steamboats of a large class descend to the Long Sault Rapids 40 miles below. The ferry at this place across the river to Prescott is 1 1-4 mile wide. There are two fine flour mills here, two woollen factories, several saw mills and other works. The wheat floured at these mills is brought from the great West. I found this a much pleasanter and more active business place than I expected.

Windmill Point, one mile below is noted, you will recollect, for having been occupied in November 1838, by a body of Americans and others, under the lead of Van Shultz, in a crusade against the British in behalf of the Patriots. The stone windmill near the river was his strong hold, and valiantly defended for some time at the cost of many lives, when the surviving inmates were compelled to surrender. The leaders were hung, and the others transported to Van Dieman's land.

The great subject which engages the attention of the people of Ogdensburgh and produces the most excitement among them at this time is the railroad from here to Champlain, and thence to Boston. The distance to Lake Champlain is 120 miles, and the grading from here to the high lands at Chateaugay, would not exceed more than 34 feet in a mile, and from Champlain to the highlands, not more than 40 feet. The river St. Lawrence is about 140 feet higher than Lake Champlain, and the country across from here to that Lake affords a fine chance for a railroad, so those say who have explored it. That such a railroad would open an important avenue to Boston there cannot be but one opinion. Here at Ogdensburgh commences an inland sea navigation sixteen hundred miles in extent towards the great West, and through one of the best countries in the world.—The productions of all this vast region, to say nothing of the Canadas, would find, in case this railroad was built, a ready conveyance to Boston. It seems to me that it is one of the most important routes, so far as Boston is concerned, that has been projected for many a day. A barrel of flour manufactured at Cleaveland, Ohio, would be transported from there to Boston cheaper on this route than it can now go to New York by way of the Erie Canal. The New Yorkers understand this thing perfectly well, and hence their anxiety about this contemplated railroad. It would indeed very much diminish the tolls on their Canal, or at any rate, prevent any increase which must take place in case no other outlet is made, for the products of the West are fast increasing and must find a market somewhere. Bostonians must wake up to this subject. Let them travel on these inland seas, and see the country they border upon, and my word for it, they would not long hesitate to take up the stock and build this road. When Boston shall have done this work, she may well rest from her labors, and see the wealth pouring into her lap from a vast extent of country. The people here are confident of going to Boston in cars in less than five years, and I hope they will not be disappointed.

When we arrived at the wharf last evening, several guns were fired and many shouts went up from the people assembled on the occasion, in honor of the new boat Niagara. This was her first trip on this route, and gallantly did she perform it. The route from Lewiston here, on the American side of the Lake is exceedingly delightful. The boats are excellent and managed by gentlemanly and accomodating men. Captain Child, who commands the Niagara, fills well his station, and treats all very kindly. This is a most delightful route, for we pass quite near the American shore of Lake Ontario. Those who wish to see this beautiful Lake and the scenery down the St. Lawrence, cannot do better than take this line of steamboats. I start this afternoon for Montreal, and expect to take breakfast there in the morning." [Mail.

QUINCY HALL. We copy the following Reminiscence of the founding of this Hall from the Journal of Thursday:—

QUINCY MARKET. This is one of the "lions" of Boston, and is always visited with much interest by the stranger, who is wont to express his admiration not only at the appearance of the many good things there exhibited, but at the neatness, good order and propriety which are every where manifested. This was a stupendous project, conceived by JOSIAH QUINCY, when Mayor of Boston, and although it was opposed by many cautious citizens, who were startled at the immense expense in which its construction would involve the city, it was successfully executed—and Boston has, ever since, had good reason to congratulate herself on the sagacity, energy and perseverance of the Mayor. On looking over a file of papers published in 1826, a few days since, we met with the following article relating to the expense of the above great undertaking, and its result. The facts will be new to some, and interesting to many of our readers:

"We have several times noticed the splendid market house lately erected at Boston. The amount of money disbursed on account of it has no parallel in the United States, and deserves a particular statement. The whole sum at the disposal of the committee, since 9th March, 1824, amounts to $1,141,272 33.

This sum has been expended in the following proportions, so far as it was practicable, in a general work of this character, to separate expenditures among distinct objects:

For purchasing estates, paying tenants for removing and surrendering leases, surveying, and drawing plans,	$879,754 69
Professional services of sundry counsel for investigating titles, drawing deeds, services before referees and courts, including all charges connected with legal business,	2,351 63
Filling dock and streets to the paving level,	42,378 78
Paving and finishing streets,	11,598 64
Common sewers, reservoir, well and pumps,	2,484 13
Erecting new market house, including all materials and labor, and services of architect,	149,158 75
Interest paid on stock issued, and on moneys borrowed up to this time,	46,979 84
Miscellaneous expenditures, including salary of superintendent, charges on auction sales, services of watchmen, and other small items,	6,565 86
Making the above sum for which the committee are accountable, of	$1,141,272 33

It appears by the auditor's statement that the above expenditures have been made from the following general sources.

1. By issue of stock, being the present amount of the debt incurred by the committee in extension of the Faneuil Hall market, and all improvements connected therewith, $308,475 00
2. By cash received from various sources, and specified in the auditor's statement marked B, 532,787 34

Making also the above stated amount for which the committee now account, $1,141,272 33

By the above it appears that the proceedings have created a city debt amounting to $608,475.

Next follows a statement showing that the committee have delivered over to the city treasurer, good notes, amply secured, &c., amounting to $224,270 74, to be applied to the reduction of the debt just above stated. They then mention certain portions of real estate, contained in the original purchases, and not yet disposed of, the market price of which is $200,000—one part of the premises actually producing, even at present, $6000 a year—so that the whole real balance against the city appears to be only $184,104 26 from this great improvement. But this is not all.

Six new streets have been made, the land for which would have brought more money before the improvement was made, than would satisfy the balance—so that the market house and all its appurtenances are as a *clear gain;* and the market will produce a revenue of $29,000 a year. Converting then, the whole into capital, it seems that the fairly estimated value of the property made over to the city is $924,270 74—from which the present debt being deducted, there will remain a gain by the operation of $315,895 74, all claims being satisfied, and six new streets being made.

Thus has this bold adventure resulted most happily for Boston. The whole affair was planned and executed with a degree of perseverance and care worthy of the highest praise."

THE COPPER BUSINESS. Although we have nothing to do with, and very little faith in, the extravagant speculations in 'copper stock,' yet we are not unmindful of the importance to this country of producing its own copper, instead of purchasing it from abroad. As things now go on, there is little doubt but the United States will in five years from this time *turn the current of the copper trade back upon the old world.* Great Britain now has a monopoly of the copper smelting of the world, which is there carried on at Swansea by seven overgrown establishments. The ore is furnished by

Cornwall	137,920 tons
Ireland	19,985 "
Cuba	32,500 "
South America	11,142 "
	190,557 "

which is valued at 1,582,422 pounds sterling. England exports to all the world 17,777 tons of copper, her ores yielding about 9 1-2 per cent. Her ores are principally *Sulphurets*, a hard ore to work; ours are *Carbonates* and *Oxides*, more easily worked, and yield 30 to 70 per cent. We take from England 1,483 tons, according to last year's census. There will probably be copper enough raised this year on Lake Superior to make, (if worked skilfully) the entire amount of our importation of 1,483 tons. If England can carry the ore of *nine* per cent, richness from Cuba and South America home, work it and send it across the ocean again at 20 cents per pound, we can, it appears to us, work an easier and richer ore on the spot, and ship it to England at less than twenty-five cents. Some of her mining companies have made of late years large profits. [Mail.

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For further particulars inqure of Wm. Pomroy, Esq. of Cambridge, Otis Everett of Boston, or of the subscriber on the premises.
m31 3m PHINEAS ALLEN.

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PATENT PNEUMATIC SHOWER BATH!
Utensils which reduce the cost and trouble of bathing to a degree that enables all to enjoy the luxury and health ever attendant on those who practice daily ablution over the whole surface of the body. 1y my31

PRACTICAL DENTISTRY. At the old and celebrated dental establishment of Dr S. STOCKING, No 266 Washington street, corner of Avon Place, Boston. The public are assured that at the above place, every branch of surgical and mechanical dentistry, is in full tide of operation, and at prices too, fifty per cent less, than operations of equal value, can be had, in this, or any other city in the nation. The many valuable improvements, that ingenuity and skill have brought out at this establishment, render it one of the best resorts for dental operations in the whole country. While the profession are generally satisfied with theories, and modes of treatment, that have long since been laid aside as worthless; having no claim on the confidence of an enlightened community, Dr S. has the satisfaction of saying, that his present mode of operation challenges the most rigid tests, that pathological science can bring for its overthrow. Many and serious evils have arisen from the usual method pursued by dentists in setting teeth on plate and pivot:—they are too numerous to be noticed in detail in a common newspaper advertisement; such work however carries with it its own condemnatory marks,—a few of which are, an ill adaptation of the work to the mouth, and consequently an unstable, rattling condition when masticating food,—a tendency to irritate and inflame the gums,—a pungent disagreeable taste of brass and copper, that vitiates the flavor of the most palatable and delicious food,—the galvanic effect, produced by the combination of so many different metals in the mouth, some of which are of the baser kind to save expense;—and above all, an offensive and poisoned breath which being inhaled, acts directly on the frail and delicate tissues of the lungs, producing pulmonary affections and its fatal consequences. These are some of the positive evils that are produced by the work of too many dentists of the present day, which have rendered the wearing of artificial teeth, so much to be dreaded. The public however may be assured that Dr S. in the most effectual manner has removed the above named objections that have been justly argued against the use of artificial teeth,—by the perfect adaptation of the whole work to the mouth,—the purity of the gold in the plate,—the entire exclusion of brass and copper from the solder,—the ease with which the work may be removed at pleasure for cleansing—the uniform firmness and stability of the whole in masticating food,—and in the beauty and life-like appearance of the teeth, in their shape, shade, and articulation. As it is the province of the dentist to arrest decay in teeth in its first stages, and preserve them by filling, either with gold or some other proper substance, Dr S. will give especial attention to this branch of his profession, assuring those who are disposed to avail themselves of his services, that there is but *one* way that filling teeth can be made efficient, in saving them, and but few among the hundreds, who roam the country and infest the cities under the name of dentists, that know any thing about it. Single teeth will also be set on silver or gold pivots, where the stumps will admit of it, that will render them ten fold firmer than the usual way of setting on wood, and entirely free from the taint that the wood produces, by absorbing and retaining the liquors of the mouth. Extracting, cleansing, regulating, and all other operations connecting with the profession will be performed in a skilful, careful and thorough manner and warranted. Whole sets of teeth with false gums as well as entire upper sets on the principle of atmospheric pressure that will give entire satisfaction will be made at the shortest possible notice. Dr S. would also inform those whose misfortune it has been to have a cleft, or deficient palate and roof, so as to affect the articulation, that they can have a proper remedy in the application of an artificial palate, made either from gold, silver, or porcelain,—and at a price within the means of those in moderate circumstances. jy12

PIANO FORTES. The subscribers have formed a co-partnership under the firm of HALLET, DAVIS & CO., for the purpose of manufacturing Piano Fortes; and having taken the stock and stand of the late Brown & Hallet, 293 Washington street, Boston, would beg leave to say to our friends, and all others who may purchase instruments of us, we are not only determined to maintain the high reputation which has been bestowed upon this manufactory in past years, but by our united and personal attention to business, to make such improvements in point of tone, style of finish, and durability, that the public will be satisfied our instruments are equal in every respect, if not superior to any made in this or any other country, and we can, and will sell first rate instruments, upon as reasonable terms as any other makers; and every instrument made by us will be warranted, and if it does not prove as good as recommended, it will be made so at our expense, or the money refunded to the purchaser.
RUSSEL HALLET,
GEORGE H. DAVIS,
HENRY ALLEN.
s7 yr

KIMBALL'S FURNISHING STORE, 28 Washington street. At this place gentlemen can furnish themselves with every description of Clothing made to order in the best manner, and at prices *as low* as at any other place.
Constantly on hand, German and French Cloths of good quality. These goods are very durable and the colors (particularly the black) entirely permanent.—Black Satins, of superior quality, for Vests; together with a general assortment of NECK STOCKS, GLOVES, HOSIERY, READY MADE LINEN, &c. &c.
☞ Suitable goods for Boys' Clothing, which is cut, if desired—and every precaution taken for a good fit.
my24 tf

BOOKS FOR SABBATH SCHOOL LIBRARIES. *CROSBY & NICHOLS*, 118 Washington street, would invite the attention of Clergymen, Teachers and others, to their collection of Books for Sabbath School and Juvenile Libraries.
During the past year they have been continually engaged in collecting and examining all the new publications for the young, and having also been careful to obtain the opinion of Clergymen and others who have examined most of them with a view to their fitness for our Sabbath School Libraries, they will be able to offer a list of Books which are known to be good.
usual. CROSBY & NICHOLS,
je7 tf 118 Washington st.

BOARD AND INSTRUCTION. A clergyman in the country wishes to receive into his family, for board and instruction, four or five young ladies, from 12 to 14 years of age. His residence is in a pleasant and healthy location, about twenty miles from Boston, and having daily communication with the city by stage and railroad. Instruction in the school will be given by a young lady, recently a member of the Normal School at West Newton.
TERMS—for board and instruction, $4 per week.
Reference to Rev. C. W. Upham, editor of this paper, Dea. S. Greele, Boston, and Rev. Cyrus Peirce, Principal of the Normal School. ap26

BOARDING SCHOOL FOR GIRLS, IN PLYMOUTH. The Spring quarter and third year of the subscriber's School will commence on Monday, May 12th. Having obtained one of the most commodious and eligible residences in Plymouth, three or four more boarders can be accommodated in his family. The usual English branches are taught, and the Latin, French, and German languages.
Terms, $50 a quarter. Music $10.
HENRY F. EDES.
Plymouth, April 19th, 1845. tf

BOOTS AND SHOES.—*John G. Cary* has taken the Store *No 233 Washington Street*, Marlboro' Hotel Building, where he now has for sale a good assortment of BOOTS and SHOES. Having every Shoe business, he hopes by strict personal attention and honorable dealing to give satisfaction and secure permanent patronage.
Ladies and Gentlemen are respectfully invited to call and examine. tf a p2

VALUABLE BOOKS, published by CROSBY & NICHOLS. Greenwood's Sermons of Consolation, 12mo; The Young Maiden, by Rev A. B. Muzzey, 6th edition; Man a Soul, or the Inward and the Experimental Evidences of Christianity, 12mo; Hebrew Tales compiled from the writings of the ancient Hebrew Sages, 18mo; Thoughts on Moral and Spiritual Culture, 2d edition, 12mo; A Scripture Catechism of the Christian Religion, by Rev E. Peabody; Practical Discourses, by Rev Geo W. Wells, with a Memoir by Rev C. A. Bartol, 12mo; Christian Hymns, compiled by a Committee of the Cheshire Pastoral Association, 2d edition—nine Societies have already introduced this collection; Life in the Sick Room, by Harriet Martineau, 2d edition; Mrs Sedgewick's Moral Tales, comprising Louisa and her Cousins; Lessons without Books; The Beatitudes and Pleasant Sundays; Miss Martineau's Five Years of Youth, 3d edition. For sale at 118 Washington st. jy12

NEW HYMN BOOK. Christian Hymns; for Public and Private Worship. Compiled by a Committee of the Cheshire Pastoral Association.
☞ The subscribers have just published a new Hymn Book, prepared expressly to meet the wants of the societies of our denomination. The compilers have endeavored to prepare a more lyrical collection than most of those now in use—better adapted for singing, and containing a greater variety of metres. They have sought to make the book what the present state of our churches and societies demands, and have consulted, for that purpose, not only different clergymen, but leaders of choirs, and many other persons of taste and judgment.
This collection contains a much larger number and greater variety of Hymns than any that has been published for our societies, and is sold at a very low price.
[Extract from the Preface.]
'Our object has been to make a selection embracing a large number and variety of the hymns, adapted to all the purposes of public and private worship, and one which at the same time might be furnished at a low price.
We have sought to give it a lyrical character, and thus adapt it to the choir as well as to the pulpit. In pursuance of this idea, a greater variety of metres than usual has been introduced. By selecting also a large amount of introductory and closing hymns for worship, and by paying special regard to the Christian ordinances, to funeral and mourning occasions, to social and domestic worship, and to philanthropic, national, and missionary celebrations, we have endeavored to provide for wants which have not hitherto been sufficiently considered. Above all, we have made it our chief aim to give an earnest Scriptural tone to the work, by gathering together in one all the noblest strains of devotional poetry from whatever quarter and denomination, provided the sentiments were not inconsistent with our own faith. But if there should appear, here and there, the glimpse of a discarded doctrine, or the remnant of an antiquated creed, let it be remembered how difficult and ungracious a task it is to fetter the free wing of a wrapt imagination and enkindled heart, though reason may sometimes pause, and judgment condemn.
We have culled from a most extensive field of both the later and the earlier poets, and have introduced not a few hymns of merit, which have appeared in no previous compilation. Slight alterations have occasionally been made, but we have preferred to restore rather than to change. While we have wished to assemble the holy minstrels of every name and church in a loving brotherhood of harmony and devotion, that should make us forget, if possible, while singing the praises of God, the jars and discords of the great Christian family, we have, nevertheless, welcomed with a peculiar delight 'the goodly fellowship' of our own sweet singers. We are indebted to the names of Adams, Barbauld, Bowring, Bryant, Bulfinch, Flint, Follen, Frothingham, Furness, Gilman, Moore, Norton, Peabody, Pierpont and Ware, for some of the finest hymns in the English language.
To those friends who have kindly afforded us their aid in making this compilation, we would here express our thankful acknowledgments.
In the title of the book, we embody our leading idea and purpose in this enterprise, which have been to provide a collection, not of Jewish psalms or elegant songs, but essentially Christian hymns, pitched, so to say, after the grand master-tone of our faith, whatever intermingling subordinate notes they might have of joy or sorrow, encouragement or warning, praise or confession. We have striven that the high doctrines, duties, and promises of our holy religion might shine forth from these pages in their noon-day distinctness, and arrayed in all the charms of taste and melody, that the great Master might be honored with the love of his disciples, and the greater Father worshipped with the fervent adoration, praise and thanksgiving of his children.'
L. W. L.
W. A. W.
C. C.
A. A. L.
January 29, 1845.
Societies about furnishing themselves with Books are requested to send to us for copies of the above for examination.
CROSBY & NICHOLS, Publishers,
je7 tf 118 Washington st.

CHEAP LIST OF UNITARIAN BOOKS.—The following list of Unitarian Books will be sold for the present at the annexed low prices, for *Cash.*

Palfrey's Academical on the Jewish Scriptures, 2 vols, 8vo,	3,50
Palfrey's Lowell Lectures, with Memoir of Lowell, by E. Everett, 2 vols 8vo,	2,75
Channing's Complete Works, edited by the Author 6 vols, 4th edition,	4,00
Buckminster's Complete Works, with Memoir, 2 vols 12mo, 3d edition,	2,50
Noyes's Hebrew Prophets, 3 vols, 12mo,	2,50
Norton's Genuineness of the Gospels, vols 2 & 3, 8vo,	4,50
Noyes's Translation of Job, 2d ed, 12mo,	80
Ware's Life of Rev Dr N. Worcester, 12mo,	50
Jesus and his Biographers, by Rev W. H. Furness, 2d ed, 8vo,	2,00
Burnap's Lectures on Christianity, 12mo,	80
Human Life, or Practical Ethics, translated by Rev S. Osgood, 2 vols 12mo,	1,50
Livermore's Commentary on the Gospels, 2 v 12mo,	1,50
Sparks' Letters on Episcopacy, 2d ed, 12mo,	63
Peabody's Lectures on Christian Doctrine, 2d edition, 12mo,	50
Ware's Life of the Savior, 5th ed, 18mo,	40
Whitman's Letters on Divine Rewards, &c. 12 mo,	50
Worcester's Last Thoughts on Important Subjects, 12mo,	60
Ware's Selections from Priestley, 12mo,	50
Belsham's Exposition of the Epistles, 4 v, 8vo	6,00
Christian Examiner, complete, 120 Nos, or 38 vols,	25,00
Unitarian Miscellany, edited by Sparks and Greenwood, 6 vols, 12mo,	2,00
Sparks's Collection of Essays and Tracts, 6 v, 12mo,	6,00
Unitarian Tracts, 12 Nos in a vol, 18 vols 12mo	9,00
The Backslider, by Mrs Lee, 6th ed, 18mo,	25
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